NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

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PART I

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FATHER COUGHLIN JUBILEE EDITION

Russo-German Clash Shatters Britain's 'Holy War' Slogan

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C.I.O. Agreement With Ford Ushers in New Era

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Red Peril Worse Than Nazi—Archbishop Curley

SPECIAL ROTO SECTION INSIDE

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Dinner Chat

This Is What We Mean by Salesmanship

SOCIAL JUSTICE staff workers are heartened from time to time by letters such as the following from a sales representative in the thick of things at Indianapolis, Indiana. He does not agree with our acceptance of the situation that SOCIAL JUSTICE is "not obtainable on certain newsstands."

"I can place SOCIAL JUSTICE Magazine on newsstands and stores in any city in America and make them like it!" he writes and, looking over his record, we believe him.

Some excerpts from this man's letter read:

"I have five stands and five leading book stores; two of the leading book stores are owned by Jews, one of them a rank Communist. He has handled 15 to 20 copies of SOCIAL JUSTICE every week for over three years.

"No stand is allowed to handle the magazine unless the dealer displays the same. I could place the paper on 10 more stands, but it requires some loss in returns until a steady trade is worked up, and I have not catered to this.

"When I placed SOCIAL JUSTICE on the newsstands three years ago, I had a large seven-passenger touring car with a sign 5 x 2 on both sides of the car: 'SOCIAL JUSTICE Magazine on sale at the newsstand.'

"There is a way to do things, but it requires money spent in the field.

"As to the churches, the same holds good. Three churches here have SOCIAL JUSTICE on sale in the racks, and more could be had with an effort to go after them. There are seven churches here not covered. The rest have boys selling in front of the church.

"I feel that the days of operating a magazine on charity and 'faith in a cause' is past; and it will require a paid representative in each state to put SOCIAL JUSTICE in front.

"There is a big difference in the attitude of priests today than three years ago; although a few are still to be found asleep. Where a priest is against having anything to do with SOCIAL JUSTICE in a small town with only one church, the most successful step to take is to secure a downtown drugstore; give away 100 back copies in front of the church on Sunday and call attention to the fact that the magazine is regularly on sale at So & So Drug Store.

"SOCIAL JUSTICE Magazine is a great asset to the American home and will become more so as the Karl Marx philosophy of destruction under the New Deal bureaucrats is further developed. This Fabian-Socialism, if not stopped, is going to ruin all, there is no mistake about it.

"Karl Marx's philosophy under the seven heads — Naziism, Fascism, Bolshevism, Communism, Socialism, Zionism, New Dealism — one fighting the other, all have a 'religion' attached to their tail. All clamor for the supremacy, 'Lord of the World' for Marx. Where it stops nobody knows.

"However, we Christians have a consolation in the *Bible* and God's Word that the Beast was 'taken and with him the false prophets and was cast into hell.'

"In conclusion may I say that when the above days are gone by, we may look back and see what SOCIAL JUSTICE accomplished in the destruction of that Beast!"

God bless the "spirit of Indianapolis!"

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.

Just living annual wage.

Nationalization of important public resources.

Private ownership of all other property.

Control of private property for public good.

Abolition of Federal Reserve Banking System and establishment of a Government-owned Central Bank.

Restoration to Congress of its sole right to coin and regulate the value of money.

Cost of living maintained on an even keel.

Cost of production plus a fair profit for the farmer.

Labor's right to organize.

Recall of non-productive bonds.

Abolition of tax-exempt bonds.

Broadened base of taxation on basis of ownership and capacity to pay.

Simplification of Government and lower taxes.

Conscription of wealth as well as men in event of war.

Sanctity of human rights preferred to sanctity of property with Government's chief concern for the poor.

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Chicago Tour

DETAILS of the $11 all-expense Chicago Silver Jubilee bus tour to Royal Oak have been announced by the committee in charge, who ask that the following schedule be printed for the information of Chicagoans interested in joining the party:

Buses leave 20 E. Randolph St., Saturday, June 28 at 8 a. m., stopping at 63rd and Stoney Island Ave. and 79th and Stoney Island to pick up any passengers who wish to board there.

Arrive, Sturgis, Mich., 1 p. m. Dinner at the Hotel Elliot.

Brief stop at the Irish Hills, near Detroit. Reach Royal Oak about 7:30 p. m. Dinner at nearby restaurant. Visit the Shrine of the Little Flower and hear a talk on the history of the Shrine by one of the parish priests. Bus transportation to quarters at the Hotel Tuller, Detroit.

After breakfast Sunday morning attend High Mass to be celebrated by Father Coughlin, who will also deliver the sermon. Chicken dinner after Mass. Return to the Shrine, visit the souvenir store where religious articles may be purchased and later blessed by Father Coughlin. An informal visit with Father Coughlin.

Following a talk with Father, begin return trip — probably about mid-afternoon. Evening meal at Hotel Elliot, Sturgis, Mich

Any profits from the trip wil be presented to Father Coughlin

For last minute informatio and for reservations communicat with either of the following:

Edward Rogers,
5915 W. Erie St.,
Chicago, Ill.

Miss Tillie Schilling,
4350 Winchester Ave.,
Chicago, Ill.

Mrs. Charles Schneider,
4929 N. Leavitt St.,
Chicago, Ill.

Pete Almost Misses Silver Jubilee Edition

HELLO, FOLKS:

My gosh sakes alive, I almos' dint get heer t' see you this week atall, what with my sekratarees disapeerin' like hot dawgs at a Forth a July piknik.

First my gurl sekratary — the won who's ben such a grate help t' me with my spellin', wich still isn't kwite good enuf t' win enny nashonal spellin' bees — well, she ups 'n leeves town f'r a cupple days on account of sum deer relative or somebody is graduatin' from sum skool or somethin' someplace. Gooness knows graduates haven't got' much' t' look forward to this year 'cept war an' taxes, so it's nice if people can maik 'em feel good.

Well, when I discovered my fatheful and favorit sekratary was gone I jus' figgered I'd draft Daddy Schwartz to fill in, but real misfortune struck him rite neer dedline time. He got a fone call from his home town dokkter informing him that his aged mother had fallen an' broken her hip. As you can imagin, Daddy Schwartz felt awfle bad about it and so did all the rest of us. Of course he hopped in his kar and got down their rite away t' see his mother. We're shure hopin' f'r the best, but they say such things are verry serius f'r people up in years.

* * *

Well, that's the story of why I almos' dint get here this week. It shure took me long enuf t' tell it.

This certainy is a busy week f'r Pal's boss an' everybody else arround the Shrine f'r that matter. Gee, people 'r comin' from all over t' help Father Charles celebrate his Silver Jubilee. Sunday is the big day, as you probbly allready know if you ben readin' this paper. Jus' think of it — 25 whole years in the priesthood an' still goin' strong. 'Course he isn't so much in the publik eye ennymore since he's off the radio, but gosh he seems t' be jus' as busy as ever. He's the kind of a fellow who isn't content to idle away enny time. I've hurd folks say he's a human dynam whatever that is. Maybe that' why he's ben abel to akomplis so much that others would thin impossible.

I know there's a good menn people arround the country wh don't agree with some of th things Father Charles has said i the past, but believe it or not — and I snoop arround and hea some pretty important citizen talkin' now 'n then — menny c the folks who used to dissagre with Father Charles now hav changed there minds. They thin he was rite on a lot of points the used t' dispute.

Jus' f'r eggzample, way back i 1939 he warned us that cash 'n carry woold lead to credit 'n carr 'n then into war. I'm no expurt o such stuff, but from what I hea it's all comin' true 'n we're prak ticlly in the war.

S'funny how the people i Washington told us it wooldn' happen if we did things there way but we did 'n now look at us!

* * *

Gee whiz, on the ocassion of th Silver Jubilee I s'pose I shooldn' talk about such things as war 'n politiks, but it's so hard to thin of Pal's boss without bein' re minded how much better off th country woold be if those big me down in Washington had take his advise about a few things.

If you knew him like I do you' feel the same way, I bet. I kno a lot of you do ennyway, so wh not try 'n help promote the fin work he started? You can by ir terestin' your frien's in a subskrip shun.

I know Father Charles wan t' see his brain child increas in strenth and stature, as they sa and subskripshuns sure will do th job.

I gotta skip along now, but ne before remindin' you t' keep th speshal edition as a souvenir. It' be awfle nice t' have when th Golden Jubilee arrives.

— Pet

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Comment

On the Silver Jubilee of the Reverend Charles E. Coughlin

Address delivered by the Rev. Edward F. Brophy, pastor of Precious Blood Church, Long Island City, New York, on the occasion of a Silver Jubilee commemoration for Father Coughlin at Chicago, Illinois, June 15, 1941.

Mr. Chairman:

Ladies and Gentlemen:

I consider it an honor and a privilege to be invited to participate in the Silver Jubilee exercises of Father Coughlin. And the pleasure of this experience is greatly increased by the fact that so many people, in the important city of Chicago, are eager to demonstrate publicly, their respect for his character and their testimony of his worth.

I do not feel that I am guilty of the slightest exaggeration when I say that I consider that there is no more intelligently patriotic citizen in America and no more exemplary member of its clergy. And, if there be any who doubt the truth of this statement, they can easily substantiate it, by an honest examination of the man and his works.

I believe that I can validly apply to him the words of Hamlet to his friend Horatio. And, as he goes about his work, humbly and unostentatiously, in that world-famous spot, Royal Oak, the Mecca of Christian Americans, I shall endeavor to penetrate, tonight, the veiled silence in which the enemies of truth and freedom have clothed him, with the well-known words of the Bard of Avon:

"Thou art e'en as just a man
As e'er my conversation coped withal.
Nay, do not think I flatter;
For what advancement may I hope from thee,
That no revenue hast but thy good spirits,
To feed and clothe thee? Why should the poor be flattered?
No, let the candied tongue lick absurd pomp,
Where thrift may follow fawning?
Since my dear soul was mistress of her choice,
And could of men distinguish, her election
Hath sealed thee for herself: for thou hast been
As one, in suffering all, that suffers nothing;
A man that fortune's buffets and rewards hast
Ta'en with equal thanks: and blest are those
Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
As I do thee."

* * *

For some fifteen years of his life, in season and out of season, Father Coughlin has labored in the cause of Christian Social Justice and in that of traditional Americanism. He has hewn close to the line of immutable standards and sound doctrine. He has drawn his ideas on life and conduct from the teachings of Christ and enforced them with the Encyclicals of the Vicar of Christ. He knew that unless the *"Lord build the house, they labor in vain, that build it.*

He was not content with glittering phraseology, with general principles or with a vague plan of action. He employed language which the people understand. He named evils, in detail. He boldly mentioned their perpetrators and abettors. He cited the specific and particular doctrine that affected the case. And he clearly proposed the course of action that might bring a remedy of the evil which he discussed.

As might well have been expected, he aroused the ire of many, when their hidden motives and designs were brought to light.

A great storm gathered about his head. Violent winds of attack blew from many quarters. With vehemence and bitterness, he was assailed by the vast and persuasive power of the press; and, not always by the profane press, either. So-called special writers were agreeably relieved of the hopelessness of ever attaining fame, until their aid was suddenly enlisted in the unworthy occupation of stifling his efforts to uphold God, Christ and America. Others fattened purses which would have remained lean had they possessed a sufficient sense of honor to make them rebel against besmirching the high vocation of writing.

Books, pamphlets, magazines, newspapers, and throw-arounds and editors, cartoonists, pictorial artists and cheap jokesmiths were invited to use their genius, of whatever degree, to cover with odium and hoped-for oblivion, a most remarkable protagonist for the Christian way of life and for the protection of American freedom.

The all-ramifying contact of the radio was utilized to break the influence of Father Coughlin. It blazed its own brand of Americanism along the air-waves for the listening ear of America. It expressed its displeasure and horror that anyone should use the radio to discuss a "controversial" subject. Freedom of speech, in such a case, might be very injurious to "democracy." Of course, this ruling was based on an entirely new, special and restricted meaning of the word "controversy." Strangely enough, propagandizing for anti-Christianism, atheism, Marxism, internationalism, imperialism, foreign interests or for proposed legislation, inimical to the obvious advantage of the American people was not classed as "controversial."

You recall how the Spanish civil war was handled and the foreign accent of some of those who discussed its merits for radio audiences. Anti-Americans and friends of what they called "Loyalist" Spain became familiar figures to those who tuned in for the news. All of this was admitted as non-controversial. But, the defense of sound American principles by a great American for the enlightenment and support of the American people, was condemned as "controversial." And, as such, it was excluded.

Americans were treated to a new interpretation of the principle of freedom of speech and freedom of assembly. It was an interpretation which they probably did not relish. However, it was forced upon them to save the sensibilities and to safeguard the purposes of Marxists, atheists, anti-Christians and anti-Americans.

* * *

Also, arrayed against the influence of Father Coughlin, you undoubtedly noticed the chicanery of politicians, the astuteness of self-seeking and unprincipled lawyers and the obsequiousness of university professors. And, it must be admitted with sadness and shame, that certain elements of the Catholic press so far forgot their duty towards the maintenance and defense of Christian standards as unblushingly to volunteer comfort to the enemy and to increase confusion in the public mind, regarding inviolable tenets of Christian theory.

It became the fashion, in those days, at Communion breakfasts, for speakers, with no qualifications other than crude glibness and political aspirations, to shout out their vilifications against our great Christian American, with a nonchalant disregard for the requirements of the *Eighth Commandment of the Decalogue.*

Ardent lovers and seekers of the "Loaves and Fishes," they seemed unaware of the corroding infiltration of materialism, which made it so easy for them to make such concessions to the enemies of Christianity. Most of them must have been of that class which Our Lord describes as being "choked with the cares, the riches and the pleasures of this life." And, frequently, such exhibitions of betrayal were made under the auspices of a very prominent and boastful Catholic organization. Amazing as it must appear, audiences not only sat through it calmly, but even applauded vigorously.

However, the Finger of God was not always absent from such incidents. A politician in New York used the newspapers to hold Father Coughlin up to public opprobrium. His star has long since faded. To curry favor, he seems constrained to acquiesce in anti-Christian views, regarding State

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Comment

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questions and those of public policy. Today, the same newspapers report him as humbly grovelling at the feet of a former antagonist, whom he once felt safe to condemn.

Another Catholic politician, eager to show his allegiance to un-American and questionable political practices, invited Father Coughlin to Washington for a public thrashing. Fate has caught up with him also. In spite of his most earnest efforts to save his political scalp, he has been served with definite and final public repudiation. These men and others of their ilk have been made to acknowledge the force of the Scriptural injunction: *"Touch not the Lord's annointed."* And our Hero goes serenely on.

Some Christian organizations and individuals refrained from attacking him openly. Yet, their significant hesitation, their guilty silence and their timorous prudence rendered definite aid and substantial comfort to his defamers and limited his power for good, of which the Christian cause stood in so great need.

* * *

It is in adversity that a man shows his finest qualities. The spirit of contradiction is a test of his genuineness and worth. Under the scurrilous attacks of the enemies of Christianity, Father Coughlin remained calm and dignified.

He quietly witnessed the defection of former admirers.

He bore the gibes of professed friends and supporters of Christian Americanism.

He was treated with misinterpretation and misrepresentation, in the most unexpected places.

Those who should have blushed at their own duplicity, were the most brazen in their denunciation of him.

Some who would find it difficult to prove themselves worthy to "loosen the lachet of his shoe," or competent to understand the problems which he discussed, were most voluble in heaping abuse upon him. Often, they were obviously straining at a gnat, with a complacent and ready willingness to swallow a camel.

But, under the avalanche of vilification, distortion, detraction and calumny, to which he was so generally subjected, for his intelligent and able defense of Social Justice, he exhibited a courage and staunchness so remarkable as to astonish his critics as much as he disappointed them.

* * *

You must recall one outstanding instance in which he gave a striking example of what he, himself, calls "intestinal fortitude." The attention of the entire nation had been riveted on the published arrest of 17 young men, in Brooklyn. They had been charged by the newspapers with having plotted against the United States Government and with having stolen military property. However, it appears that they should have been charged only with having made a public and vigorous defense of Christianity and Americanism.

This might explain why the eagerness to destroy them was manifested chiefly by atheists, Marxists, Communists and anti-Christians. It is quite probable that none of these groups believed that the 17 were really disloyal to the Republic of the United States or a danger to its safety. They seemed to have been actuated by a new phase of the age-old plot to destroy Christianity, by destroying its defenders. Such men are never ashamed to garnish their perfidious purposes with the transparent but pious lacquer of patriotism.

During the long trial, many efforts were made to poison the public mind against the seventeen men and, possibly, to influence the jury, the judge and the prosecuting officers against them.

The eventual acquittal of the accused men, by the Federal Court, which tried them, was a severe blow to the enemies of Christianity. And the bitter disappointment which they displayed at such a result throws much light on their real motives and must have impressed the public that they were far from patriotic motives.

It certainly became difficult for intelligent persons to rid themselves of the conviction that the sole purpose of the instigators of the plot against the seventeen men was to weaken Christianity in this country, to make Christians utterly ashamed of the very name of Christian, and to deter them from ever asserting their rights again. However, in the Providence of God, they failed miserably.

The men were acquitted of the charges levelled against them, as everyone knows. The stain which some endeavored to put upon them, was examined in the American way and, in due time, was removed, also, in the American way.

But, at the time of the arrest, the outcome looked very black, indeed. The sources of publicity were strained to the utmost in an effort to fix in the common mind a belief that the seventeen young men were base traitors to their country. Some called them Benedict Arnolds. Newspapers showed them with prison numbers! This was certainly unheard of and un-American anticipation. But, who could miss its significance? An impression was adroitly created, that the name "Christian" was synonymous with the name "traitor."

It was made to appear that the production and development of renegades were the sole aims and results of the organization, known as the Christian Front. And so much success followed this foul attempt, that it was readily and conclusively accepted in many quarters. Under its influence, even many Christians grew quite lily-livered and silently or openly acquiesced in the verdict of a venal and anti-Christian press. Many hid their heads in shame and ran to ignominious cover. Their blood ran cold, their cheeks grew pale and they were stunned with fear, *lest they, too, might be called upon to confess Christ before men.* One's bravery was immediately commented upon if he dared to speak a word of charity for the seventeen young men, much less a word of positive defense.

And, not only these men, themselves, had to endure the contempt and contumely, which the press had worked up against them, even before their trial, but, due to the odor of guilt which was fictitiously produced, their innocent relatives, also, saw the slow moving finger of scorn pointed at them and were shunned, as though they were lepers!

Those, indeed, were trying times. There was an attempt to cast from its high throne the American principle that no man is guilty until he be proven so. An effort was made to discredit the old time American security of trial by a jury of one's peers and to undermine that basic notion of Americanism. Hands deeply stained with foreign and un-American ideologies were stretching with quivering fingers towards the foundation stones of American liberty. These stones were being loosened and, at any moment, men might expect that the whole sacred structure of American rights would come toppling down on their heads.

But what did Father Coughlin do, at a time so critical for the safety of Americanism?

Did he abandon the seventeen men to whatever fate might befall them, as so many others were willing to do? Or did he perceive that the incident of their arrest involved the welfare of all Christians and that it concerned principles which had to be defended?

Observe how hazardous it was being made for him, if he attempted to make a plea for these men. Who would have blamed him if he had employed the caution which marked the conduct of so many others, at that time? For, the instigators of the plot and their horde of supporters did not stop at defaming the seventeen men and charging them with an attempt to undermine the United States Government. They endeavored to place the entire blame on Father Coughlin, as the inspirer and organizer of the Christian Front. With hasty insistence, they demanded that the Attorney-General investigate him. They made every effort to excite the populace against him.

* * *

And what did Father Coughlin do in the face of this storm? How did he act when he saw the menacing teeth and protruding tongues of this pack of howling wolves?

You all know the story. On that memorable Sunday afternoon, when probably every American sat at his radio with tense expectation, when the enemies of Christian Americanism, by anticipation, were gloating over his abject apology and gleefully awaiting his feeble words and halting effort to extricate himself from their vile imputation and from what many considered the disgrace of not vigorously repudiating the Christian Front, how did he act?

His voice was firmer and more melodious than ever. At the usual hour the air waves carried the words of that great American into every home in the land. What he spoke on that occasion, will long hold its honored place among the classic expressions of other brave men. To the deep chagrin of anti-Americanism and to the lasting support of our constitutional rights, he electrified his hearers with these words:

"I TAKE MY STAND WITH THE CHRISTIAN FRONT!"

His attitude, on this occasion, reminds one of the spirit of Patrick Henry: "If this be treason, make the most of it. Give me liberty or give me death!"; or that of the great patriot Brutus: "If it be aught towards the general good set honor in one eye and death in the other and I will look on both indifferently; for, may the gods so speed me, I love the name of honor more than I fear death"; or that of Nathan Hale: "I regret that I have but one life to give for my country;" or the constancy of Caesar: "I am constant as the northern star, of whose true-fixed and firm-resting quality, there is no fellow in the firmament; the skies are painted with unnumbered sparks; they are all fire and everyone doth shine. Yet, but one in all doth hold his place"; or the honesty of Lincoln: "I am not bound to be right, but I am bound to be true; I am bound to stand with any man who is right; I am bound to stand with him, while he is

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Comment

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right; but, I am bound to part with him when he is wrong"; or the fidelity of Daniel Webster: "I shall know but one country. The ends that I aim at shall be my country's, my God's and Truth's. I was born an American, I will live an American, I shall die an American. And I intend to perform the duties incumbent upon me, in that character, to the end of my career. I mean to do this with absolute disregard of personal consequences."

* * *

Brave men are distinterested. So is your Jubilarian. Notwithstanding his one-time power and popularity, he rejected the gilded opportunities for self-aggrandizement, which unfolded themselves before him. He was content to remain within that degree of comparative poverty, which enabled him to appreciate the anxieties of the poor of Christ, to understand the problems of the laborer, to sympathize with the plight of both. It was this which gave him the constancy and courage to defend them against their numerous handicaps.

A brave man is honest. So is your Jubilarian. He did not allow misunderstanding and confusion to cloud the issues which he presented to the people. When men angrily shouted that he did not speak for the Catholic Church, they tried to create the impression that what he taught was against the teaching of the Catholic Church. But, no one attempted to establish that, because any attempt to do so invited certain failure. He called their attention to the fact that he had never even implied that he was speaking for the Catholic Church. However, he made it clear that he taught sound Catholic doctrine and sound Americanism. To substantiate the former, he submitted the teachings of Christ, the Encyclicals of the Popes and the free, extended and strong commendation, of his ecclesiastical superior, the Bishop of his diocese. To uphold the latter, he invoked the *Constitution* of the United States, the *Bill of Rights* and the statements of the finest type of Americans, from the founding of the Republic to the present time. He clearly showed how consistent he was with these most reliable and satisfying sources of Christian thought and of American thought.

And of the large number of those who have attacked him, can you recall one who has offered any intelligent or worthy refutation of his teachings on Christian Social Justice? Amply and sometimes crudely, they have borne testimony to the annoyance, irritation or embarrassment which he occasioned them. But who of them has successfully answered him or made an honest effort to do so?

If their learning, patriotism, sincerity and brand of religion were equal to the occasion; if they were of the type and degree to which some of his opponents seemed to lay claim, why did their apparent eagerness to take his place in the work of promoting Christian Social Justice prove so ineffective? Did it never suggest itself to them that it would have been an excellent way of discrediting him, to offer workable substitutes for his theories, ends and means, for national safety and national prosperity, rather than merely condemning him?

Why did none of his opponents conceive the idea of presenting specific criticism of the *"Sixteen Principles of Social Justice?"* Then, if through the learning, social position, degree of authority, dignity of office, large possessions, political power, wide reputation, abundant contacts, almost inexhaustible resources and all the other elements, which men usually admit to be a guarantee of success and which were arrayed against him, these Sixteen Principles could have been discarded and replaced by better ones, his opponents would have shown themselves to have been men of sagacity and good sense.

Why, like dogs in a manger, did they content themselves with merely showing their anger and scorn and voiding their spleen upon him? Were you not astounded at some who posed as unscrupulous advocates and staunch defenders of "tolerance," showing themselves utterly intolerant regarding principles which only Christians have a right to understand, to explain and to uphold?

For instance, where should anyone look for the true significance, clear explanation and consistent defense, of the Christian law of charity, if not to a Christian source? Therefore, Father Coughlin's exposition of this law, in its relation to anti-Semitism, should have been accorded respect by intelligent and sincere persons. And, if they refused to accept it, they should have replied with a more lucid and authoritative explanation, themselves.

Father Coughlin showed the distinction between the sin of anti-Semitism, as Pope Pius XI understood it, and the false interpretation and exaggerated meaning given it by those who either were unqualified to give the proper and exact interpretation or who may have had designs of their own, in trying to extend its meaning.

The law of Christian charity, in the concept of the theologian, has definite limitations. Whereas, according to an emotionalist, to a person with little religion or with only fragmentary notions of religion, or who would use religion as a cloak for evil, charity might easily run into gross absurdities. Thus, Father Coughlin's distinction between religious Jews and atheistic Jews, is not only a valid distinction but it is in entire accord with the theology of Christian charity. He made it clear and it should be kept clear, that, *anti-Christianism is as great a sin as anti-Semitism and that Pius XI had no desire to create the opposite impression.*

* * *

So, with those who clamor so loudly and so constantly for "democracy" and the protection of "democracy." Many of them seem to include France, England, Greece and even Soviet Russia under the term of "democracy." Such an opinion is not tenable, Such a classification is erroneous. Therefore, Father Coughlin was doing a genuine service by insisting on a necessary distinction in terms. Instead of being adversely criticized for it, he should have been commended. And, as in other cases, none of the opponents attempted to furnish any evidence that France, England, Greece or Soviet Russia are democracies.

Nevertheless, the forces against Father Coughlin succeeded in obstructing his activity. This is a great loss to the people in America. His worth to religion and to patriotism cannot be overestimated. And the supernatural power of the one and the natural virtue of the other are vitally necessary to the welfare of our country.

Who now is going to check the progress of anti-American influences? Without his warning voice, they will have a free rein. For instance, there exists a strong and growing organization, whose purpose is to break down Christian doctrine, by confusing it with schism and heresy, though it protests that it has no such purpose; to weaken Christians by dividing them, though it professes to seek "harmony"; to produce indifferentism in religion which will hamper and perhaps destroy Christian Americanism, though it claims to aim at national unity.

This organization denies that its program is to affect the religion of anyone, yet it was organized and is controlled by the clergy; and not the Christian, either. If its purpose be not religious but merely social, economic or political, why not put in the hands of the laity, who should be more successful in such activities than the clergy? This organization is dominated by atheists, Marxists, Communists, Leftists, what are known as "Liberal" Protestants and questionable Catholics.

The organization to which I refer is the *National Conference of Jews and Christians,* the *Inter-Faith Movement* and its subsidiary, the *Brother-hood Meetings.*

Father Coughlin is needed to combat this and similar activities. Though his voice is still you can assist him and extend his power by working hard to make the SOCIAL JUSTICE Magazine the effective instrument for your enlightenment, guidance and protection, which you should long since have made it. Read and study this magazine, yourself; discuss its contents with those with whom you associate, at home, at work, at the office, the school, the club; let your efforts to multiply its readers and its subscribers, be constant, ceaseless and earnest.

Today, this is the only trustworthy source of information. It is the only paper which speaks for you and for your best interests. It does so freely, persistently and without fear or favor. If it is too weak to serve you in this capacity, the fault is entirely yours. You can make it as powerful as you like, if you put aside your false and cowardly excuses, if you are in earnest and if you work for its success.

If events turn out otherwise and unfavorably for you, you will have only yourself to blame.

If Christians had not helped by their fear, their so-called prudence, their lack of co-operation and their contemptible silence, Father Coughlin would never have been taken off the air. Do not allow the last vestige of light and protection be taken away from you, now. And, if it ever is, be sure that you will not have to hang your head in shame and that your children will not be able to point to you in scorn because you had not the zeal or the courage to build up the last defense of Christian Americanism.

* * *

And, finally, I say to you, at least, hope, at least pray and do whatever you can beyond that, to bring back to Americans, as they listen to their radios, the Golden Voice of Royal Oak.

When it spoke there were light, comfort, courage and action. Now, that it is silent, dumb amazement and bewilderment have taken their place.

I see a likeness between the Voice of Royal Oak and another voice which was stifled by the same spirit of tyranny which stifled his. And, I believe that the sentiment expressed in the beautiful words of Thomas

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NATIONAL WEEKLY

Social Justice

Published by The Social Justice Publishing Co.

Founded 1936 by Father Coughlin

The Miracle—A La 'Chicago Tribune'

FOR MANY YEARS Father Coughlin has been contending that bankers create money. Everybody who knows the ABC's of finance and banking knows this is true.

A few stuffed shirts and stuffed minds still exist who dispute it.

The method whereby banks create money is simple:

(1) The government, wanting to borrow a billion dollars, prints a billion dollars' worth of bonds.

(2) The government hands these bonds to a bank and the bank creates a billion dollars' worth of credit which it extends to the government at a given interest rate.

(3) The government then begins to issue checks to soldiers, sailors, postmen, Congressmen, WPA-sters, contractors, etc., etc.

(4) These people cash their checks and receive paper money from the banks.

(5) This paper money gets into circulation and represents debts that the general public owes the banks.

(6) These debts are collectible through the process of taxation by which the citizens pay the banks both principal and interest.

(7) Eventually the bonds will be redeemed if enough tax money is collected, but meanwhile the banks are collecting interest which amounts to a billion and more dollars per year.

This is a plain, general description of how money is created.

Now the *Chicago Tribune* says the same in a recent editorial:

"When the treasury has needed a billion dollars to meet deficit expenditures it has turned over a billion dollars of its bonds to the banks, which thereupon credited the billion to the treasury's checking account. As these deposits were drawn down the deposits have passed out of the treasury checking account into the checking account of private depositors. This method was repeated, the banks got another billion of the bonds and credited the treasury with another billion of deposits. That money flowed from the treasury into the private checking accounts also. The process was repeated again and again. And so in the last eight years the government has increased its debt of 27 billions and the bank deposits have gone up by this billion, and an extra billion resulting from other saving.

"This was credit inflation, and has been called by that name right along. The leading monetary authorities of the country have repeatedly pointed out that writing up the deposits of the banks in this way is not materially different from turning out money the printing press way. They have said that the eventual consequences were likely to be the same."

Militarism and 'Pacifism'

THE INCIDENT cited below seems to confirm our suspicion that militarism is a disease which renders its victims incapable of exercising sound reason and judgment in evaluating the opinions of others.

A 16-year-old Yonkers, N. Y. high school student recently delivered a Flag Day address at Dobbs Ferry, N. Y. Entitled "The United States Constitution," the address previously had brought the boy first prize in an American Legion Oratorical Contest.

In a letter to the Dobbs Ferry *Register* the Rev. Floyd Van Keuren of Dobbs Ferry charged the youth with giving a "pacifist oration" and termed the address "a perfect illustration of the propaganda of the Communistic Youth Congress and of the followers of Father Coughlin."

We are pleased to reprint the *Register's* common-sense observation regarding Rev. Van Keuren's protest.

"To us it seems strange that a member of the clergy would be opposed to a 'pacifist oration' by a 16-year-old youth! Would he have them preach militarism?

"True, the youngster's style of delivery was remarkably like that of the 'Radio Priest,' but is that sufficient to accuse the youth of leanings toward the teachings of the alleged Communistic Youth Congress or being a follower of Father Coughlin? If the youngster featured a broad 'a' in his address, would he then be accused of being a New Dealer? If one is born in a stable, is he then a horse? ...

"Perhaps the pertinent seed of pacifism which the youngster is accused of sowing found no fertile ground within us in which to burrow. Apparently the majority of the audience also failed to understand the propaganda which the youngster was allegedly promulgating.

"If that youngster's address was 'pro-Nazi, pro-Fascist and pro-Communist' then we readily admit that we are unable to recognize such elements when they are contained in an address!

"If the charges against the youngster are true, then the American Legion must share in the disgrace, for its officials, too, placed the stamp of approval upon the speech. Is it possible that the American Legion is also un-American?"

Brenda Frazier

SICKENING to the nth degree is the publicity given Brenda Frazier, the sweetheart of New York night life.

She is the offspring of divorced parents.

She was brought up on the sidewalks of New York — i. e., those sidewalks on the cross-streets between 54th and 59th stemming from Fifth Avenue.

The notorious cafes, including the Stork Club where Walter Winchell holds forth so frequently, were outgrowths of the bootlegging industry.

Around their tables gathered the Vanderbilts and Capones, the banksters and gangsters. There they learned to rub elbows, swap stories and seek a common denominator of morals.

Eventually, little Brenda — a victim of the times — was debutanted with a $50,000 check.

The poor gals back in Iowa, Kansas, Michigan and Minnesota yearned to be like Brenda, forgetting that she pays and pays and pays for the artificial life to which she has been condemned.

She is no worse — not as bad, in fact — as are those smug dowagers who threw an all-aid-for-Britain party at $10 a ticket in the Mrs. Cornelius Vanderbilt home.

With her was Lady Decies, relict of Harry Symes Lehr, notorious playboy and author of "King Lehr and the Gilded Age."

The dowagers got themselves and their class in a heap of trouble with their all-aid-for-Britain party.

Fifteen hundred denizens of demi-monde America (the underworld to you; society to them) displayed $300-million worth of diamonds, emeralds, pearls and powder puffs.

And the saps in the hinterland of America are expected to contribute to the U.S.O. with this picture of prostituted wealth thrown in their teeth.

If Mrs. Cornelius Vanderbilt had any brains beneath her diamond-studded tiara, she would hide her wealth lest the lightning of an enraged public would be attracted by her headgear which stood out like the red beacon of the Empire State Building on a prairie.

Her party emphasized the identity of those who want to get us into war.

Her party tipped off the one-third of our population who are ill-fed, ill-housed and ill-clothed to organize against the cafe society of New York.

Time magazine ran a daring picture of Mrs. Vanderbilt's party. It showed long-nosed Lady Decies wearing a tiara "the size of a nail keg" Hollywooding her best smile in the direction of much-married little Cornelius Vanderbilt.

The sooner that type of people are put in their place —vigorously, if you will — the better for America. We don't want Brenda Frazier setting the fashion for our Marys, Marthas, Bridgets and Bernices.

We don't want all-aid-for-Britain or any other country at $10 a ticket advertised by the exploiters of the poor amidst the vulgar display of $300-million worth of jewels.

Had the soft-brains a spare brain cell under their tiaras, they would have sold some of their precious possessions and given them to the poor.

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The U.A.W.-C.I.O. Contract with Ford

WITH SPECTACULAR suddenness and surprise the U.A.W.-C.I.O. and the Ford Motor Company signed a labor industrial agreement. With one stroke of the pen it directly affected 130,000 workers. With one leap, it covered a series of arguments between capital and labor which appeared to be insurmountable. The motor magnate of the Rouge river—long since considered a foe of unionized labor—not only acquiesced to the principle of collective bargaining but went further than any of his competitors in the industry by consenting to the establishment of a closed shop and the check-off system.

The closed shop item means that no one but a U.A.W.-C.I.O. member can work on the Ford production line.

And the check-off system means that the Ford Motor Company will act as dues collector for all the employes affected, handing over directly to the union at stated intervals all the dues money.

General Motors, Chrysler, Packard and other competitors in the industry have no such agreement with U.A.W.-C.I.O. Thus, the Ford Motor Company, a pioneer in the five-dollar-a-day wage payment many years ago, is also the pioneer in this phase of collective bargaining.

The U.A.W.-C.I.O. was quick to recognize this momentous step by according to the Ford Motor Company the right to use the union label on all Ford Motor cars.

According to the *Detroit Free Press* the main points of the agreement were the following 12:

1—The U.A.W.-C.I.O. is recognized as the spokesmen for all Ford employees, excluding supervisory and a limited number of other specified groups, in all of the Ford plants in the United States.

2—All Ford workers, excluding the exceptions noted, must remain or become good standing members of the union. The company will check off the union dues. The unions are to accept all Ford workers into membership.

3—The company will pay wage rates which will be at least equal to the highest rates paid, in the several classifications, by other automotive companies or companies engaged in the production of steel, rubber, glass and cement.

4—All wage increases are to be retroactive to the date of the signing of the agreement. There are to be no reductions from any prevailing rates of pay.

5—The company and the union will confer in December 1941, on the payment of a bonus.

6—The shop-steward system is to be set up and recognized by the company for the purpose of handling grievances. There is to be one steward for each 500 employees.

7—Grievance machinery will be set up to adjust disputes which cannot be adjusted by the stewards and the foremen. The top appeal board in the grievance machinery will be composed of an equal number of company and union representatives.

8—The company is accorded the right to place the union label on its cars.

9—Overtime work is to be compensated for at the rate of time and a half after eight hours work in one day, or 40 hours in a week. Double time will be paid for Sunday and holiday work.

10—Workers called in and not put to work will be given two hours call-in pay.

11—Layoff and rehiring are to be on a strict seniority basis. A worker will accumulate seniority after being in the employ of the company for six months.

12—Where layoffs are necessitated because of a drop in production, no seniority workers are to be laid off until the work week is reduced to 32 hours.

* * *

Philip Murray, top-man of the C.I.O. commented on the agreement as follows:

"I am happy to announce the perfection of a mutually satisfactory agreement between the Ford Motor Co. and the United Automobile Workers of America (C.I.O.) and the C.I.O. national office. The fact that this agreement has been arrived at through the processes of sound, intelligent collective bargaining without resort to strike indicates the wholesome approach that labor and industry have toward the solution of their own problems. The wage contract itself bespeaks substantial progress for the U.A.W.-C.I.O.

"It includes the wholesome recognition of the closed shop and check-off covering all of the production and maintenance employees at all of the Ford plants throughout the country, including its steel mills, cement plant, rubber plant and glass factory.

"In other words, the contract embraces every eligible worker employed by the Ford company in its nationwide enterprises. It may be interesting to note also that the organization has given permission in the contract authorizing the Ford Motor Co. to use the U.A.W.-C.I.O. union label on its products.

"It will elevate the wage rates to the highest now paid in the auto industry and will also maintain such of its rates as may be higher. It recognizes standard seniority provisions protecting the rights of Ford workers. It creates modern grievance procedure and provides for the speedy adjudication of all disputes arising out of the contract. In addition, it gives recognition to standard safety practices to promote health and reduce accidents.

"The agreement has been entered into in good faith and will undoubtedly promote a co-operative relationship between the U.A.W.-C.I.O. and the Ford company, guaranteeing stability and continuity of operation.

"The pattern set by Mr. Ford in this contract might very well be followed by other leading industrialists in the United States of America. It is the avowed purpose of the C.I.O. to lend every practicable and legitimate co-operation toward the maintenance of friendly relations between the Ford company and the organization."

* * *

Edsel Ford, president of the Ford Motor Company, said:

"The Ford Motor Co. has always considered every labor problem from the viewpoint of its workingmen.

"Through the years, it has voluntarily instituted changes that were not only of immediate benefit to Ford workmen, but, by example, had a far-reaching effect in improving labor conditions elsewhere.

"On May 21st, at the National Labor Relations Board election in the Rouge and Lincoln plants at Dearborn and Detroit, Ford workmen voted overwhelmingly to be represented by a union and designated the U.A.W.-C.I.O. as their collective bargaining agent.

"As the Company now views the situation, no halfway measures will be effective. We cannot work out one scheme of things for some of our workmen and another scheme for the remainder. So we have decided to go the whole way.

"Such an agreement was signed today. It covers the Rouge and Lincoln plants and, as they are organized, will cover all the company's plants throughout the United States.

"It provides that they shall be union shops; that the company collect the dues of the workmen for the union; that rehiring of men, after layoffs, shall be governed by a seniority based on length of service and ability to perform the work required. The agreement also provides for the dismissal or settlement of all labor and civil suits, brought or pending, by the union or its members against the company throughout the United States.

"Until time has given us opportunity to see how the agreement works out in actual practice, we are not, of course, in a position to comment on its various provisions. But we hope, very sincerely, that it attains the ends sought and results in peaceable and uninterrupted production, that the company's operations toward national defense shall not be hampered in any way."

* * *

It is the opinion of *Social Justice Publishing Company* that the Ford Motor Company—U.A.W.-C.I.O. contract ushers in a new era of capital-labor relations. No longer is it debatable whether or not the C.I.O. is here to stay. It is here just as much as the Constitution of the United States. It is here just as much as is the New Deal.

It sounds the death knell of rugged individualism in industry.

Incidentally it marks the exit of the A. F. of L. from the workshops of mass productionism.

Henceforth the citizens of America are faced with the fact—not a theory—regarding the C.I.O.

Why did the Ford Motor Company sign this momentous document?

Why did Henry Ford, the founder of the company, and Edsel Ford, the president of the company, consent to this far-reaching contract?

The former—Mr. Henry Ford—was reported on a number of occasions to have expressed his opposition to the theory of a closed shop. His was the viewpoint that the Ford Motor Company wage scale was satisfactory; that Ford Motor Company labor and safety facilities were satisfactory; that Ford Motor Company employes did not want to identify themselves with an all-engrossing union.

Probably, Mr. Ford changed his mind following the recent labor vote taken among the Ford employes. This vote indicated that the men wanted a union, and that the union of their choice was the U.A.W.-C.I.O.

Always a friend of labor, Mr. Ford was not only willing but anxious to cooperate with the employes of the Company. Even though, previous to the labor election, he

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Comment

(Continued from Page 7)

neither was willing nor anxious to cooperate with the C.I.O.

And what about all the official contentions on the part of Ford executives that the U.A.W.-C.I.O. was infiltrated with Communistic leadership?

The less said about this, probably, is the prudent thing. However, it is impossible to legislate Communism out of existence, to bull-doze Communism into submission, to argue Communists into the docile acceptance of industrial abuses.

To achieve the cure of Communism and to turn the minds of laborers away from Communistic friends can be achieved only by wiping out the abuses which impel laborers to seek redress, if necessary, by following any leadership which militates against these abuses.

SOCIAL JUSTICE, following Father Coughlin's many broadcasts, always favored collective bargaining; always supported the theory of unionism; always inveighed against rugged individualism.

On these points we will not change our mind.

Nevertheless, we have both lamented and opposed radical leadership in unionism, and the marshalling of millions of workers under the guise of unionism for subversive purposes.

We consider it to be a subversive purpose for any union to proceed towards the objective of setting up a labor government on the theory of inequality between capital and labor; for capital needs labor and labor needs capital.

To date there has been evidence that the C.I.O. had leanings toward the establishment of a political party.

Following this date we trust that such evidences will not be patent.

In other words, from now on the C.I.O. has accepted the burden of ostracizing from its leadership all radicals and of proving to the American public that it exists for the welfare of all Americans in general and for American workmen in particular.

Besides marking the close of an era of industrial strife and definitely initiating an era of unopposed collective bargaining, the Ford Motor contract with the C.I.O. suggests far-reaching questions affecting democratic practices in these United States.

For example, within a short time more than 75 per cent of the male voting population in this country will belong to some unit of the C.I.O. This all-powerful political group, if it so chooses, can elect to the Congress of the United States those representatives pledged to support the C.I.O. If and when such a condition arises, we will witness the operation of a labor government at Washington more or less in opposition to a capitalist government.

Such a condition, most likely, will prove detrimental to America on the basis that there is no representation of minorities.

To save minority representation, is it not logical to assume that our system of representation in Congress should be streamlined in order to insure representation of capital?

Democracy is not necessarily tied up with majoritarianism. The fact that the majority is on one side of a question does not indicate that the opinion of the majority is on the side of right and justice.

In the Hall of Judgment the majority was against Christ and for Barrabas. That was not justice.

Before the year 1492 the majority entertained the opinion that the world was flat. That was not in harmony with the factualities.

* * *

These points, sooner or later, will become evident to most thinkers. It will be remembered by them how, on specific occasions, Congress introduced and passed bills for the reapportionment of congressional districts until today each district takes in that territory occupied by, approximately, 300,000 persons of whom, approximately, 70,000 are voters.

Such a system could not be criticized as long as the United States was a one-purpose nation—an agricultural nation.

Times have changed. We are a multi-purposed nation. We are an agricultural nation; we are an industrial nation; we are a commercial nation; we are a professional nation; we are an artistic nation. That is the meaning of a multi-purposed nation.

However, the industrial sector of the nation is powerful enough, under our present system of democratic representation, to control the entire nation, especially when it is considered that the C.I.O. has extended its influence to the farmers of America as well as to many of the artists and technicians.

Therefore, SOCIAL JUSTICE pre-visions a day—not too far distant—when representation in Congress must be allotted on the basis of group activity. Otherwise a proletarian form of government, otherwise known as a labor government, will dominate the situation to the detriment of all.

If all the activities of a human body were employed for the welfare of the arms and legs only, the rest of the body would wither and decay, bringing about the dissolution of the legs and arms also.

As in the human body there must be corporate cooperation of all its members, faculties and organs, so in a democratic state there should be cooperation of all groups for the common welfare in general and for the welfare of each group in particular.

In our analysis, therefore, of the Ford Motor Company—U.A.W.-C.I.O. contract we are inclined to appraise it as the birth of a new day for America.

The trend can proceed along the course which leads to a proletarian government, or it can take the path which leads to the perfection of democracy in a corporate state.

No matter what view one entertains relative to the Ford—U.A.W-.C.I.O. contract, the old day is dead.

What, No Democracy?

WHEN did England, Great Britain or the British Empire become a democracy?

On the word of Anthony Eden, Britain's Foreign Secretary, that nation was not a democracy as recently as 1928.

"We have not got a democratic government in this country today," he told the House of Commons during debate on a suffrage bill; "we never have had it and I venture to suggest to honorable members opposite that we shall never have it. What we have done, in all progress of reform and evolution of politics, is to broaden the basis of our oligarchy."

Walter Winchell and Carl Byoir

SOME TIME ago Walter Winchell, in the course of his customary Nazi-baiting broadcasts, berated one Carl Byoir and declared that it had been learned through Byoir's testimony before the Dies Committee that Byoir was serving as a publicity man for Hitler at a salary of $6,000 a month.

Winchell went on to say that Mr. Byoir, head of the firm of Carl Byoir and Associates, New York City, is a lieutenant-colonel in the United States Army Reserve.

"His resignation should be demanded!" thundered Winchell.

Now it happens that a former schoolmate of Mr. Byoir's wrote Mr. Winchell thus:

"I was much interested in your broadcast about Carl Byoir, as I attended school with him in Des Moines, Iowa. It may interest you to know that Mr. Byoir is Jewish. He is a brother-in-law of Mose Jacobs of Des Moines, a veteran newsboy. Mr. Byoir, according to George Seldes' *Freedom of the Press*, was associated with the bloody tyrant Machado in the Cuban revolution. He is in many respects a colorful figure. Why not give him a good write-up on his employment by Hitler and head it: 'Local Jewish Boy Makes Good With Hitler'?"

Mr. Winchell did not reply, nor has he to this date again referred to Mr. Byoir.

While radio's Number 1 war-monger thus observes a discreet silence regarding Mr. Byoir, the alleged fountainhead of Nazi propaganda, he dubs every Gentile woman a Nazi if she seeks to prevent her sons from being forced to fight a foreign war on foreign soil to satisfy racial hate for Hitler.

He subjects to a smear campaign every patriotic Gentile man, who seeks to save his country from bankruptcy and annihilation by the international bankers.

Lutherans Convene

ON MONDAY, June 16th, a convention of laymen from the American Lutheran Church rallied at the State Fair Coliseum, Detroit, Michigan.

The Reverend Paul Moeller (Alpena, Mich.) delivered the principal address urging the 3,000 persons present to remind Mr. Roosevelt of his promise to keep America out of war.

Said the speaker: "We have always believed in a negotiated peace. We still believe that no other peace will bring us a warless world.

"They say we cannot believe in Adolf Hitler.

"I ask you, can we believe in Wendell Willkie?"

The reverend speaker reminded his audience of Willkie's post-presidential campaign pronouncement in which the candidate qualified his own assertions as campaign oratory.

Continued the Reverend Mr. Moeller: "Several years ago we felt that Father Coughlin was beating the air when he talked about the international bankers wanting war. Maybe he was on the right track."

Thus, those who estimated Father Coughlin to be a scare-monger are gradually learning that he had courage to face the facts.

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Comment

Insiders Say U.S. Provokes Germany

PRESIDENT ROOSEVELT is "determined to force the Germans to fire the first shot" —the shot that will plunge the United States into war.

This is not charged by Senator Wheeler, Charles Lindbergh, Senator Nye, or any other "non-interventionist."

It is the assertion of Joseph Alsop and Robert Kintner, two pro-Roosevelt, pro-war syndicate columnists who owe their rise to intimate connections with Government insiders. One of the men is reputedly a kinsman of the President.

Upon the publication of the columnists' assertion that Mr. Roosevelt intends to force Hitler into war against America, Senator Wheeler commented: "I would not pay very much attention to what these columnists write except for the fact that we all know that Alsop and Kintner are close to some of the administrative agencies of Government. We know that they do get inside information from the State Department. We know that they had published the *'White Book,'* which contained material that could have been obtained only from the State Department. Members of the Senate could not get the information; yet it was published in the *'White Book'* and sold to the public for a profit."

The sensational war charge—sensational in that it came from an interventionist source—was in the form of a question asking whether the President intends to "continue" his determination to force Hitler to shoot first.

The columnists urged abandonment of that course and taking the offensive against Germany. They described the President's above-mentioned "determination" as the "most important of the psychological obstacles he must surmount before he can commit the United States to full fighting partnership with Britain."

Mr. Roosevelt's advisors, the columnists said, "are now united in attempting to persuade him to order action without waiting for a pretext."

* * *

There can be no mistake about what the columnists mean by "action." Obviously they mean *attack*, for they state further that the President's strategy of forcing Germany's hand "leaves the initiative to Germany, which is a mode of procedure that has cursed the democracies from the start of the war."

A week after the columnists had chided the President for not taking a shorter cut to war, they reported that Ambassador John G. Winant had returned to America "to warn the President in person, with all the force at his command, that to delay further was to court disaster."

This they had learned, they said, *"from the highest possible sources."*

Mr. Winant himself, the writers asserted, was firmly convinced that Germany might defeat Britain unless America entered the war actively in the immediate future.

Although there was no official disclosure on what the Ambassador told the President, Messrs. Alsop and Kintner declared unequivocally that Winant had expressed the above views and urged immediate "full partnership with Britain" in the war.

"Virtually all the President's advisers, both on high policy and on technical military and naval matters, have been urging the same view on him for many weeks," the columnists continued. "A single dissent from it, by a man in an important position, would be hard to find at the State, War or Navy Department."

* * *

In another column Alsop and Kintner asserted that although the President wishes to put the war responsibility on Hitler by forcing him to fire the first shot, "the truth is that there has been shooting already."

Then they sprang a story about an American destroyer in the North Atlantic having fired upon a German submarine.

The destroyer, they said, was picking up survivors from a sinking British ship off the coast of Greenland. A submarine, "which could only have been German," approached.

In the darkness the identity of either vessel could not be determined by the other, so the American ship, fearing the submarine would torpedo her, "dropped three depth charges."

Anticipating the official denial which later came from Col. Frank Knox, Secretary of the Navy, Alsop and Kintner continued:

"The truth may be denied—indeed, it is likely to be. The outcome of the episode is a mystery, since the light was too poor for the commander of the destroyer to make certain that the submarine really was nearby, or to guess whether the depth charges had taken effect. But official denials cannot alter either the episode's basic facts or its broad meaning.

The broad meaning is that we are marching the last mile toward war.

Britain's Secret Weapon

How can the British win the war in six easy steps?

Let Captain Basil Henry Liddell Hart, the high-toned Major Eliot of England, tell you.

In his newest book on war strategy *Dynamic Defense* (his last book advocated a sitdown strike for Britain while Hitler conquered the world), the Captain offers the following formula to British warlords:

Command of air and sea; a powerful mechanized army; modification of the conscription system to insure that the fighting forces are composed only of those psychologically as well as physically fit; large scale attack on Italy's African empire; reconstruction of the British economic system.

And, point number 6, which, according to Expert Hart, will make the whole world tremble is:

"A new *Magna Charta*. Thus armed, we could launch a world-wide campaign by forces more penetrating and permeating than any armoured vehicles."

Can't you see the valiant British, armed with fighting "psychology," knocking down Stuka dive bombers with parchment Magna Chartas!

(Continued from Page 5)

Moore, which I will quote for you, have a most pertinent application in his case:

"The harp that once through Tara's halls,
The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled.

So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts that once beat high for praise
Now feel that pulse no more!"

In conclusion, I shall take the liberty of presenting to Father Coughlin, in your name and in my own, the heartiest felicitations on his having completed twenty-five years in the Christian Priesthood; of proclaiming that the artificial restraints which now bind him, neither question his integrity, lessen his ability or diminish his worth; of registering our grateful acknowledgement of his unswerving eminence as a Christian and his valor as an American; of expressing the earnest wish that he may be most happy in the celebration of his Silver Jubilee and that, in the near future he may be restored to the useful and necessary position for God, for Christ and for America, which he graced for so many years and without a peer.

And to urge you to imitate him in his Christian patriotism, may I remind you of the inspiring words of Walter Scott:

"Breathes there a man with soul so dead
That to himself has never said:
This is my own my native land?
Whose heart within him
Ne'er hath burned,
As home his footsteps
He hath turned, from wandering
On a foreign strand?

If such there be, go mark him well;
For him no strains of minstrel swell.
High though his titles, proud though his name,
Boundless his wealth as wish can claim;
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down,
To the vile dust from which he sprung,
Unwept, unhonored and unsung.

Farmers and 'the Union'

A MICHIGAN fruitgrower writes Congressman George A. Dondero of Michigan:

"We have been selling our apples at the Union Produce Terminal in Detroit, and were informed this morning by a representative of the union that we would have to 'join the teamsters' union' or we would not be allowed to haul our own produce, or haul away our empty crates; $25 to join and $2 per month dues!

"I believe you are acquainted with the situation, and know what the fruit growers are up against. It has been a struggle to make ends meet for the past several years.

"Please advise me if this condition is going to be allowed to exist. Is this the kind of democracy we are going all-out to defend and maintain?

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LAST CALL ON BIG BONUS!

OFFER OF 40,000 EXTRA BONUS VOTES ON NEW SUBSCRIPTIONS

EXPIRES MIDNIGHT, MONDAY, JUNE 30

The final hour of our offer of 40,000 Bonus Votes on new subscriptions in the great "JUBILEE" Contest is at hand.

That hour is Midnight of Monday, June 30. After that hour the Bonus offer will drop to 30,000 Extra Votes on new subscriptions of one or two years.

This should mean INSTANT ACTION on the part of all contestants already entered, and SPEEDY ACTION on the part of YOU, who have not yet entered.

This great contest is just getting under way. There is still time for any active man or woman, boy or girl in this country to enter and win the Grand Prize of $2,500.00 or any one of the other handsome cash awards.

You have been reading week after week the names of contestants. The chances are your territory is STILL OPEN. It is altogether to be surmised that, as yet, you would have NO COMPETITION in your town, city or rural community — no competition in obtaining subscriptions to SOCIAL JUSTICE magazine.

Just a little effort each day for the next few weeks, and it is possible for you to prance off with the neat fortune of $2,500.00 in this great campaign.

Of course, there are other fine prizes outside of the First Grand Prize. Altogether there are 109 grand awards. There is a Second Grand Prize of $1,500.00; a Third Grand Prize of $1,250.00; a Fourth of $750.00; a Fifth of $650.00; and 104 additional ones.

AND — IF YOU SHOULD NOT WIN ONE OF THE GRAND PRIZES — YOU WILL RECEIVE A COMMISSION OF TEN PER CENT ON ALL THE BUSINESS YOU TURN IN DURING THE CAMPAIGN.

The logical thing is for you to enter at once. By so doing you will aid in paying tribute to Father Coughlin during this, his Jubilee year; you will assist in spreading the TRUTH in our nation during these crucial months; you will be contributing to the task of placing the facts of Christian social justice in still more American homes.

AND — YOU WILL BE STRIKING FOR QUICK CASH REWARD FOR YOURSELF!

Don't think you are too late. Far from it. As yet, this is anybody's contest. There is absolutely no telling at this stage who will win. A contestant who is on top today might be hovering around the middle or bottom next week.

It is a race — and, like all races, it will waver back and forth until the finish.

On the opposite page you will find two coupons. One of these is your Entry Blank, which gives you 5,000 Free Votes. The other is your "Start-Off" subscription blank, which, when accompanied by your first yearly subscription, old or new, hands you 20,000 additional Free Votes. Then, you also receive due credit, according to Regular Vote Schedule.

Use these coupons right today. Get into this great game while you still have time to land in the big money.

That's the best advice we can give you.

CLEAR YOUR "JUBILEE" BUSINESS NOW

All contestants are asked to clear their business before Midnight of Monday, June 30. In order to earn the big Bonus Vote of 40,000 on each NEW subscription of one or two years, your envelope bearing your subscriptions and your remittance MUST be post-marked at or before that hour.

Another reason for clearing business in your hands is this:

Sunday, June 29, is Father Coughlin's Jubilee Day. It is the desire of the management of SOCIAL JUSTICE magazine that the contest returns for the two days, June 28 and June 30, bear high testimony to the fact that the magazine he founded is growing apace in the United States.

If all contestants strive during the final days of this "SUNRISE" Period to obtain every subscription possible, then send them to the Contest Manager, there is little doubt as to the breadth of the testimonial.

So, let us all pull together for a big June 30.

HERE'S HOW TO WIN SPECIAL PRIZES

One Hundred Twenty-five dollars in Special Prizes will go to the three Contestants who turn in the largest amounts of NEW SUBSCRIPTION MONEY between June 15 and Midnight of Monday, June 30. These awards are $65.00, $35.00 and $25.00.

Remember that Midnight of Monday, June 30, marks the end of the First Period in which the largest Bonus Vote — 40,000 — is allowed on new subscriptions.

Winners of these Special Prizes will be announced together with winners of Grand Prizes at the end of the Contest.

Get in line right now for these intermediate prizes. The quick cash will come in handy, and you will be piling up your final vote towards the big winning at the end. Let's go!

Address All Contest Mail to:

"CONTEST MANAGER"

Social Justice

Royal Oak • Michigan

UNLESS YOU ENTER — YOU CAN NEVER WIN!

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NAMES OF MORE NEW CONTESTANTS APPEAR

This week's list of new contestants in no way shows a higher vote credit than merely the entrance credit of 5,000 Votes, the "Start-Off" subscription credit of 20,000 Votes and the Regular Vote Schedule credit. Subsequent printings of the names will show the vote credit more accurately.

This list is rushed into print in order that you may see whether or not one of your friends is in the Contest. If so, help him or her to win — and start to help right away.

It is safe to assume that YOUR city, town or community is NOT YET REPRESENTED on the list of contestants. What should this mean to you?

It should indicate unmistakably to you that YOU SHOULD ENTER AT ONCE — WHILE YOU HAVE YOUR HOME TERRITORY TO YOURSELF. There is $2,500.00 in cash waiting. Why not for you?

Next week we shall print more names. You can fill in right now the two coupons on this page, send them in and — next week —

YOUR NAME WILL BE ON THE LIST!

CALIFORNIA

Jessie MacInnes, Los Angeles 35,000
Mrs. E. D. McSweeny, San Gabriel 35,000

CONNECTICUT

Mrs. Callery, Stamford 35,000

ILLINOIS

Mrs. D. Arkin, Chicago 35,000
A. W. Becker, Jacksonville 35,000
John D. McCloy, La Grange 35,000
Agnes Mary Talbot, Chicago 35,000

INDIANA

J. F. Frederickson, Peru 5,000

MARYLAND

Alois J. Ziemba, Baltimore 35,000

MASSACHUSETTS

Mary Cameron, Holbrook 35,000
Harry G. Uhlman, South Boston 5,000

MICHIGAN

Jules Degraeve, Grosse Pte. Park 35,000
Mrs. Sylvina Kinnell, Detroit 35,000
Arthur W. O'Connor, Detroit 35,000
Mary Jane Van Ooteghem, Detroit 35,000
J. F. Winneur, Highland Park 35,000

MISSOURI

Miss Betty Blee, Kansas City 35,000

NEW JERSEY

Mrs. Ida F. Brunner, North Bergen 35,000
Patrick J. Earner, Jersey City 35,000

NEW YORK

Miss M. C. Bowe, Flushing 35,000
Catherine R. Cassell, New York City 35,000
John G. Hanifin, Brooklyn 35,000
Mrs. Juliette Kirchgessner, Bayshore 35,000
Mrs. M. J. McQuillan, New York City 35,000

OHIO

Nora Gast, Celina 35,000
E. E. Kling, Youngstown 35,000
Paul Pschesang, Milford 35,000

PENNSYLVANIA

C. Paul Florek, Erie 35,000
F. P. Hemler, Dallastown 35,000

RHODE ISLAND

Joseph Aubin, Providence 5,000

WISCONSIN

Agnes Fleuchaus, Racine 35,000
John Heisler, Sun Prairie 35,000

RULES OF THE CONTEST

1. Any man or woman over 16 years of age, excepting employees or close relatives of employees of SOCIAL JUSTICE Magazine may become a contestant. The management reserves the right to reject objectionable nominations,

2. Any contestant may enter from the district in which he or she resides or from the district in which he or she is employed.

3. Contestants are not confined to their own district in which to obtain votes and subscriptions, but may take orders anywhere, and anyone may assist them. Contestants must make a cash report during each of the final two weeks of the contest.

4. Votes are not transferable from one active contestant to another active contestant. Contestants cannot withdraw in favor of other active contestants; nor can contestants give or transfer subscriptions to another contestant.

5. Votes will be issued on paid-in-advance subscriptions (new or renewal) for SOCIAL JUSTICE, including nomination coupons and free votes.

6. A NEW subscriber is one who was not taking SOCIAL JUSTICE by mail when the contest was announced. Votes are issued, subject to verification. Contestants who turn in old (or renewal) subscriptions marked "new" may forfeit votes received on such subscriptions.

7. No statement, assertion or promise, either written or verbal, made by any of the solicitors, agents, contestants or any other person, other than published in SOCIAL JUSTICE, will be recognized by the publishers or the contest management.

8. It is distinctly understood and agreed that all contestants will be responsible for all moneys collected, and that they will remit such amounts in full on schedule at frequent intervals, or on demand to the contest department.

9. Prizes are to be delivered to the winners as soon as the official judges announce the results of the contest. In case of a tie for any prizes the tying contestants will receive duplicate prizes or their equivalents.

10. The publishers reserve the right to place additional prizes on the list.

11. A cash commission of 10 per cent on all business done is guaranteed every participant. Cash commissions will be paid each candidate at the end of the Second Period and at the close of the contest. However, cash commissions paid will be charged against whatever grand prize the contestant may win, and must be liquidated or deducted from the final grand prize at the end. Contestants may not deduct commissions before sending in subscription money.

12. The contest opens at once and closes on August 26, 1941.

13. Any questions or controversies that may arise are to be settled by the Contest Manager, and his decision will be final and conclusive.

14. In case of typographical or other error, it is understood that neither the publisher nor the Contest management shall be held responsible, except for the necessary correction of same.

15. In accepting entrance, all candidates agree to abide by all the rules and conditions named; and to abide by the decisions of the judges as final.

Count Yourself In

FIRST GRAND PRIZE	$2,500
Second Grand Prize	1,500
Third Grand Prize	1,250
Fourth Grand Prize	750
Fifth Grand Prize	650
Sixth Grand Prize	550
Seventh Grand Prize	400
Eighth Grand Prize	300
100 Additional Grand Prizes	1,000
27 Special Cash Prizes	1,100
TOTAL CASH PRIZES	$10,000

Schedule of Regular Votes

ON PREPAID SUBSCRIPTIONS TO

Social Justice Magazine

Subscriptions	Votes
6 months ($1.50)	4,000
1 year ($3.00)	10,000
2 years ($6.00)	30,000

The above are Regular Votes and will maintain the same values on both new and renewed subscriptions throughout the Contest.

BONUS VOTES

On each NEW subscription (2 years or 1 year), the following bonuses will be allowed:

40,000 EXTRA Votes up to June 30.

30,000 EXTRA Votes from July 1 to July 28.

25,000 EXTRA Votes from July 29 to August 11.

20,000 EXTRA Votes from August 12 to August 26.

Extra or Bonus Votes are issued and credited only after conclusion of the Contest.

THESE COUPONS FOR YOUR USE NOW

"START OFF" Subscription Coupon

(Good for 20,000 Votes)

Return this Coupon to the Contest Manager with your first yearly subscription payment ($3.00), either old or new, and you will receive 20,000 Votes, in addition to the Votes allowed on Regular Vote Schedule.

Name of subscriber _____

Address _____

City or Town _____

State _____

(Your own subscription or renewal will count.)

This Coupon accompanied by the Entry Blank and your first yearly subscription (your own or somebody else's) will start you in the great Contest with 25,000 Votes, plus the Regular Votes on the subscriptions as shown in the Regular Vote Schedule. Only one of these Coupons will be credited to a contestant.

ENTRY BLANK

(Good for 5,000 Votes)

_____, 1941

Contest Manager,
SOCIAL JUSTICE,
Royal Oak, Michigan.

Please enter my name as a Contestant in your "JUBILEE" Contest. I understand this Blank filled out and sent in will entitle me to 5,000 Votes and that my first yearly subscription, old or new, will entitle me to 20,000 Votes.

My Name Is _____

My Address Is _____

City or Town _____ *State* _____

ONLY ONE OF THESE COUPONS WILL BE CREDITED TO A CONTESTANT.

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Comment

'My Chalice, Indeed Ye Shall Drink!'

Address by the Rev. Peter Baptiste Duffée, O.F.M., at the Brooklyn Communion Breakfast honoring Father Coughlin's Silver Jubilee, on Sunday, June 29th.

"Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err; because he himself also is encompassed with infirmity." (Hebrews, Chapter 5:1, 2.)

Today we celebrate the Silver Jubilee of Father Charles Coughlin, priest of the Catholic Church, leader of Catholics and non-Catholics, and spokesman of the voiceless hundred millions of the world's impoverished, exploited, enslaved and suffering. Through a corporate Mass and Communion we have rendered religious honor and reverence to Father Coughlin.

All over the nation the Catholic followers of Father Coughlin are assisting at Holy Mass, in honor of his First Mass celebrated 25 years ago, and are receiving the Body and Blood of Christ, the Eternal Priest.

On this occasion we honor Father Coughlin, the priest, and return thanks to him in prayer for the unselfish and self-immolating service he has rendered to Christ Who was identified Himself with the poor, oppressed, suffering, homeless, imprisoned, naked and exploited of this world.

In religious rites and sacred ceremonies we have brought to the attention of the world the fact that Father Coughlin is above all a priest of God, another Christ and a divinely chosen leader of the people.

The world recognizes Father Coughlin as a great leader, gifted with almost prophetic vision, insuperable courage, outstanding devotion, apostolic zeal and unquestionable patriotism. But the world forgets that Father Coughlin is a great leader *because* he was divinely called to be a pastor of Christ's flock and that he possessed these qualities; because God fitted him by nature and grace to perform the duties and carry out the responsibilities of his priestly office.

The enemies of Father Coughlin have conspired to strip him of his priestly character, personality and nature; for they have consistently portrayed him in almost every other role except as a priest of God. They seemed to sense that they could attack him as a man; but they feared to attack him as a priest. Two thousand years ago, the enemies of Christ attacked Him as a religious reformer and political revolutionist; but they did not dare attack Him as the Son of God. There is something so holy, so revered, so sacrosanct and so inviolable in the priesthood, as well as in the individual priest, that even the irreligious and unfaithful hesitate to impugn the priesthood and to attack a priest.

* * *

When Christ, the Eternal High Priest, called his apostles and first disciples to serve Him in person and in His Mystical Body, He proposed to them certain questions which indicated that all who would follow Him must be prepared to become other Christs. To become other Christs, the apostles and disciples must be prepared to pattern their lives according to the model of the Life of Christ and to imitate Christ in all His virtues and powers.

Christ warned His apostles and disciples that in following Him they must be willing to travel with Him to Gethsemane, and even to Calvary, and to suffer with Him the poverty, misunderstanding, persecution, oppression and martyrdom which characterized His Life and Death.

The Divine Master told His disciples that they must stand with Him on the Mount of Temptation, remain with Him on the Hill of Transfiguration, suffer with Him on the hill of Calvary, and ascend with Him from the Mount of Ascension; that they must descend with Him into the valleys of earth even into the valley of the Garden of Olives. The apostles and the disciples understood the warning of Christ; but only when they saw the Life of Christ reproduced in their own lives, when they experienced His Passion in their own suffering and when they underwent His Death by crucifixion in the thousand deaths of their own martyrdom for love of Christ.

"If any man come to me, and hate not his father, and mother, and wife, and children and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple." (Luke 14:26, 27.)

When a young man hears the first divinely whispered invitation to follow Christ he hears these ominous prophetic words. Accepting that divine call he signifies his willingness to suffer all for Christ even martyrdom. After years of spiritual, intellectual and professional preparation in the seminary the young man is ordained to the priesthood. On the day of his ordination and first Mass he stands with Christ on the Mount of Transfiguration; exclaiming with Peter, *"Lord, it is good for us to be here."*

On that day he hears the Voice of God thundering forth the significant words, *"This is my beloved Son, in Whom I am well pleased."* The young priest stands revealed to the world as Christ was manifested in His glory to His Apostles.

However, the glory and splendor of the Transfiguration fade out into the darkness and desolation of the Crucifixion; the Mount of Transfiguration soon becomes the hill of Calvary; the words of good pleasure expressed by God, the Father, soon find their echo in the words of desolation spoken by the Son of God. The solemn quiet and reverential silence of Thabor are destroyed in the blasphemous hubbub and sacrilegious shouts of Calvary. With the rapid shifting of scenes the priest now begins to understand the real meaning of the warning spoken by the Divine Master in the invitation to follow Him.

The priest has seen the altar whereon he celebrated his First Mass give way to the reality it represented, the altar of the Cross. The lights, the flowers, the incense and the music have gone to make way for the darkness, barrenness, loneliness and cacophony of Calvary. The joy, happiness, peace, and satisfaction of the day of ordination, Holy Thursday, soon became the sorrow, pain, suffering and agony of the day of sacrifice, Good Friday. The shadows that escaped the lights of the banquet table in the Cenacle dimmed and finally extinguished those lights. The cross on the hill of Calvary, which cast its ominous shadows across the altar table whereon the Eternal High Priest celebrated his First Mass, soon became the overshadowing reality of the bloody altar of the Cross, whereon Christ, the Priest, offered Himself as Eternal Victim to the Triune God.

* * *

Soon after the day of ordination and First Mass, the young priest realizes the full import of the words of His Divine Master. As a priest he finds himself cut off from dear ones, relatives and friends, destined to spend lonely days and lonelier nights in the service of the Lonely Priest of Calvary. Like Melchisedech, he finds himself a man without family, without lineage, without nation. By ordination he has bound himself to give his all-time, talent, and life to the service of Christ Who lived and died for all in His love for all.

Today, Father Coughlin looks back over the vista of the years. The words of the Divine Master adequately sum up the life of Father Coughlin from the day of his ordination to the day of his twenty-fifth anniversary.

Meditating upon those words he must think back to the day of his ordination and First Mass. Little did he realize on that day that the words of the Divine Master should become so true in his life of the years to come.

He has stood with Christ on the Mount of Transfiguration and now he suffers with Christ on Calvary. He knew the sweetness of success and he has known the bitterness of failure. He has basked in the light of publicity, and he has languished in the darkness of forgetfullness. He has known the honor and acclaim of men, and he has known the dishonor and revilings heaped upon him by those same men.

Yesterday, they would have "made him their king"; today, they try him as a criminal—a revolutionist to the Roman, a religious reformer to the Jews. Tomorrow, they may crucify him as another representative of the Son of God, whose only crime was to maintain that He was Son of God. From Calvary whereon he suffers today, Father Coughlin can look back to the mounts of temptation and transfiguration in his past.

One day the mother of the sons of Zebedee came to Christ and asked that one of her sons be seated on His right hand and the other on His left. Jesus answering said: *"You know not what you ask. Can you drink the chalice that I shall drink?"* They say to him: "We can."

Christ thus warned his apostles that they must be prepared to drink of the chalice of sorrows that He was about to drink. In addition to a cross which His disciples must carry along the road to Calvary traced out by Him in His own Blood, His disciples must drink from His chalice of sorrow, draining it to its bitter dregs—the same chalice to which Christ referred when He cried out in the agony of the Garden: *"Father, if it be possible at least let this chalice pass from Me."*

The disciples and apostles will have their agony in the Garden as well as their crucifixion on Calvary.

* * *

All priests, disciples and apostles of Christ drink of the wine of human bitterness from the Chalice of Christ. This is indeed true of Father Coughlin. For nights he has prayed in his Garden of Gethsemane —prayed for the courage to undergo his martyrdom and crucifixion and for the bravery to bear up under his pain and

(Continued on Page 13)

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Comment

(Continued from Page 12)

suffering, thus to fill up that which was lacking in the sufferings of Christ.

Perhaps, like Christ, Father Coughlin, "another Christ," has prayed not thrice but many times, "Father, if it be possible, at least let this chalice pass from me." But, no doubt, like Christ, Father Coughlin has added: "Father, not my will but Thine be done."

Father Coughlin has taken the chalice of sorrows from the sacred and annointed hands of Christ, His Master, and has drunk deeply of the wine of bitterness . . . the bitterness of ingratitude, betrayal by his friends, false accusation by his enemies and apparent failure.

Christ said to his disciples: *"Take nothing for your journey; neither staff nor scrip, nor bread, nor money; neither have two coats."* Thus, Christ the Poor Man of Bethlehem sent His apostles as poor men "to preach the kingdom of God and to heal the sick." Thus, Christ struck a death blow at paganism which made wealth the beginning and end of all existence—wealth which resulted in the oppression of workers, the persecution of the poor, the exploitation of the unfortunate, the despoliation of widows and orphans and the enslavement of the weak.

Christ sent His apostles forth to preach poverty in word and work, thus to drive the merchandizers and the changers of money from the civil, political and religious life of the people.

In his days as a seminarist, Father Coughlin meditated upon those words of His Divine Master. He felt within his soul the inspirational stirring of the Holy Spirit—his crusade as an apostle of Christ must be designed to drive the money changers from the temple and to liberate the people from the thralldom of political persecution, economic poverty and financial oppression.

As other priests would go into fields afar to preach Christ Crucified to pagan nations, he must go into field and factory to preach Christ Crucified in His Mystical Body, in His poor, suffering, exploited and enslaved.

As those other priests would set up their altars on the golden sands of other lands to offer the sacrifice of the Mass to launch the crimson tide of redemption for pagans, so Father Coughlin must set up his altar within the shadows of warehouses, factories, piers, terminals and mills to offer the sacrifice of the Mass wherein the Tears, Sweat and Blood of Christ would mingle with the blood, sweat and tears of other Christs to consecrate them unto redemption.

Like the Poor Man of Bethlehem Himself, the poor men of Christ made the supreme sacrifice in martyrdom for their love and devotion to Christ and for their willingness to live and to die for other Christs.

Although Father Coughlin may not be called upon to die in testimony of his faith in Christ and His Mystical Body, he has, nevertheless, been called upon to live for that faith literally in the martyrdom of a living death.

Perhaps, no martyr will he be; but he will always be a confessor, a sincere and honest man, a loyal, obedient and self-effacing son of the Church; a good, faithful, devout and self-sacrificing priest.

May God always inspire him and help him to be all of these things.

Archbishop Curley On Communism

BACK in 1928, when Father Coughlin in his book *"The Red Serpent,"* warned of the actual peril of Communism in the United States the idea was scouted. It is scouted now by those who let their super-patriotism get away with their good judgment.

His Excellency the Most Rev. William Curley, Archbishop of Washington, D. C., has been quoted quite frequently of late by SOCIAL JUSTICE Magazine. His recent commentary on Communism is quoted more extensively herewith.

"Someone has said in the past that the Nazis must be counted as the No. 1 enemy of Christianity and civilization," the Archbishop said, and continued:

"They may be counted No. 1—call them what you will—but I feel that while the Nazis may wreck and destroy as they did during the last war before 1917, the greatest danger to our country comes from the splendidly organized propaganda to those who swear allegiance to the murderer of Moscow . . .

"If the Nazis seek, as I am persuaded they seek, to control the world, it is, nevertheless, a fact that before Hitler ever came to power, Communist propaganda was doing its work in practically every section of our country and along two well-defined lines.

"They succeeded in getting a foothold in our schools, colleges and great secular universities to such a point that when pressure was brought to bear on our democratic Administration to recognize the so-called government of Stalin and his associates whose hands were dripping with the blood of millions—that pressure came not directly from Moscow or from the Internationale (which after all means the same thing) but from well-known professors and teachers in our own American educational system and from Left Wing writers who stormed the White House and Congress with demands for recognition of 'Russia's great democratic system.'

* * *

"There is no man who has kept in touch with conditions in our American system of education who does not know that Communism has made itself felt among teachers and the pupils. We have had examples of that influence quite near home.

"The second line of Communistic propaganda was among the laboring classes. Well-trained propagandists for this type of work endeavored to obtain for themselves key positions in groups of splendidly organized American workers with the result that the power of an organized minority was felt very soon in union after union.

"The purpose of Communistic propaganda is not to better conditions of the workingman; their chief objective is to arouse discontent, and that will be their objective even if the workingman were receiving double the union wage of today.

"It was the old method of Lenin and his followers in the years preceding 1917—it is their method today, and the unions that permit themselves to be guided by such so-called leaders are blind to their own best interests and the best interests of our nation.

* * *

"What I cannot understand is that this whole system of Communistic propaganda must have been known to those elected by the people to steer the Ship of State in our beloved country, and yet the fact remains that Washington coddled Communists even when our own President was hissed as he addressed some of the seemingly misguided youth of the nation.

His Excellency then concluded:

"I have often said — and I repeat it — that the less one knows about the situation in Washington, the happier he is, and if he were as far removed from the Capital city of Washington as the North Pole he would find himself very probably a better American with finer loyalty to the men who are the heads of our Government today . . .

"The time for coddling has gone. The nation needs strength and vigor in those who are responsible for its welfare but those qualities are never evinced when the findings of the Dies committee are referred to as a 'sordid procedure.' "

Radio Stations

MR. JAMES FLY, Federal Communications Commission chairman, predicts that the Supreme Court will uphold new F.C.C. rules designed to end control by the networks over local radio stations.

Mr. Fly has certainly been the "fly in the ointment" for Columbia and National Broadcasting systems.

As a result of his campaign against the monopolistic networks who were too simon pure to sell time to Father Coughlin, present radio chains might disappear.

In fact, N.B.C., C.B.S. and Mutual might become nothing more than program booking agencies instead of network operators.

Should such an event occur, stations now affiliated with chains would again function as individual units.

They could be organized into temporary chains to satisfy individual programs, as was the case when Father Coughlin was broadcasting over a temporary chain which his agent linked together for his sole benefit.

Such a step would deal a blow to sustaining features and would cut off the revenue now enjoyed by N.B.C. and C.B.S. monopoly owners.

Meanwhile, one of the largest manufacturers of radio receiving sets — believe it or not — plans production curtailment in the third quarter of this year.

More 'Catchy' Name

THE *Committee to Defend America by Aiding the Allies* recognizes that it has chosen an unpopular name. The name is not forceful enough to "pep up" the American populace for war purposes.

Consequently, on good authority, it comes to our attention that the officers are about to change to *The Committee to Defend America.*

Names are deceiving.

We have passed through an era of changing family names of foreign sound to English, Scotch and Irish sounding names.

We have gone through an era when it was popular for Hollywood stars to take new names.

People change their names for many reasons. And one reason is related to calculated deception.

The *Committee to Defend America by Aiding the Allies* should be exposed for what it actually is, no matter under what name, or banner, it operates.

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Letters

SOCIAL JUSTICE aims to make this page a free forum and readers' opinions are invited. Naturally the views expressed are not always those of this magazine. We cannot guarantee that contributions sent to SOCIAL JUSTICE can be returned to the writers. Letters not signed with the writer's name and address cannot be considered, although the name will not necessarily be used We reserve the right to publish all letters received unless contrary instruction is specifically given.

American Loyalty

TO THE EDITOR:

Under the caption, "Air Chain Clamp" the press of April 4 informs us that Federal regulations restrict the operations of major radio networks. Does this presage an era of gags, blinders and muzzles?

Apprehension stirs, for W. R. Hearst says cautiously: "Soon I will stop writing because we will soon be in war and all you can say in war is that everything is all right whether it is or not—else you are not a good American and I want to live and die a good American."

Many of us would prefer to die American, for should we condone abridgment of freedom of speech, we certainly would be too ignoble to live American, even though Woodrow Wilson said: "We have done with the Washington traditions forever!"

In spite of Wilson and the New Deal, the Washington traditions are not dead.

Lincoln said: "There is an important sense in which the Government is distinct from the administration. One is perpetual, the other temporary and changeable. *A man may be loyal to his Government and yet oppose the peculiar principles and methods of the administration.*"

Peculiar is right!

George Rothwell Brown in the *New York Journal-American* says: "The Government has never taken the position that Hitler must be destroyed. If the President has precipitated a situation whereby the people must repudiate him to avoid a devastating foreign war, whose fault is it? The flaw in the argument is in confusing Franklin D. Roosevelt with the Government."

The Tories of Washington's day asserted that you could not be disloyal to King George without being disloyal to the Colonies.

Kansas City, Mo. —H.D.K.

We Will Yet Win

TO THE EDITOR:

Of course we *America Firsters* welcome you Coughlin folk into our great movement; you are the backbone of the organization!

Do not permit any trouble-makers to tell you otherwise. We must not and will not be divided at this most critical time in our nation's history. Back to England with these pro-British; the United States is for Americans.

I suggest you give us something in SOCIAL JUSTICE on the true history of that blood-letting warmonger, Winston Churchill, with his concentration camps for innocent Boer farmers, women and children in which many died from starvation and disease. The world's worst concentration camps!

Carry on the good fight. We will win yet.

Kahoka, Mo. —D.K.D.

What Is An Oath?

TO THE EDITOR:

Before many days have passed we will hear more of giving an oath of allegiance to the flag.

Agitators and busy-bodies are again tormenting school teachers, "foreigners" and helpless in general to swear allegiance to and kiss the flag.

Now what is an oath? It is a calling upon God as witness to our word and act.

Can any man who denies God give an oath that is not a farce?

Ask yourself these questions and you will know why the word of many elected officials mean nothing. Witness the acts of even our politicians after taking the oath that they will uphold and protect the *Constitution* of these United States.

When 85-million of our citizenry knows not God, what worth has an oath before men?

Lake Benton, Minn. —H.C.S.

No Wonder They Cut the Age Down!

TO THE EDITOR:

What baffles the boys of the Conscription Army is why all the ones who were going to "get" Hitler are quite conspicuous by their absence from the draft army! Who can blame the American boys?

Hitler persecuted the Jews and drove them out of Germany; that was wrong. Follow this up—these refugees were brought to the United States and their co-racials eased out the Americans in their employ and replaced them with the incoming aliens, forcing these law-abiding citizens to walk the streets. But you must not call *this* "persecution"; if you do you are anti-Semitic!

It was suggested after a visit to one of the Army camps a few days ago that 99.143 per cent were Christians.

These Conscriptees cannot understand why they must be forced to war against German, Italian and Japanese boys.

The real "enemies" are in the United States: the war-mongers who want to drive us away from our homes while refugees, backed up by those who gave them jobs, remain at home to carry on the "American way of life."

Boston, Mass. —B.G.M.

Whose Defense?

TO THE EDITOR:

This may be only one man's opinion, but that affair in Inglewood, California, looked like a "show" with all strings being pulled in Washington.

If, as was reported, the defiance was staged by "Commies," why would Madame Perkins, Sidney Hillman, Leon Henderson, *et al.*, allow the members of their "Alma Mater" be persecuted, even if their "sheepskins" were not all signed by Josef Stalin? They were all taught in the same school.

The purpose of the Inglewood, California, "show," evidently, was to frighten the country into obedience. It may have been a means of demonstrating to us that if we did not "obey orders" the Government would crack down on us.

It might be for the best interest of the country if the administration would let us know whether all this defense effort is for Britain or for the United States. How much of this "defense" is going to defend the United States and how much is going to defend the British Empire?

—J.P.H.

Cincinnati, Ohio

Coddling the Reds

TO THE EDITOR:

The President called out troops to force workers to return to work.

Attorney General Jackson says: "It's Red insurrection rather than strikes." It would be interesting to review some of the Attorney General's remarks about the same organization and its Communist leaders and their revolutionary technique of strikes, rioting, sabotage in Detroit and elsewhere from 1937 to 1939.

How different now that they are producing to defend the British Empire in Africa, India, etc. It is not for America's defense, as just recently it was revealed that 10,000 draftees are training with 90 rifles.

When we were fighting a war of depression to save America, administration leaders condoned rioting, bloodshed, destruction of property, etc., by their silent acquiescence of these un-American activities in Detroit and elsewhere.

Father Coughlin who denounced such actions and told how they would cripple our defense industries; how these Communists are the workers' enemies, he was called an anti-Semitic and denied the radio.

Sidney Hillman, a former Communist, was promoted to the O.P.M.; Reuther and Frankensteen coddled by administration officials; David Lasser, a Communist, has a $4,400 year W.P.A. job. Congress by an overwhelming majority voted to deport Harry Bridges more than a year ago, still the administration, in defiance of Congress, refuses to deport Bridges. Congressman Dies finds 2,800 Communists on the Government payroll.

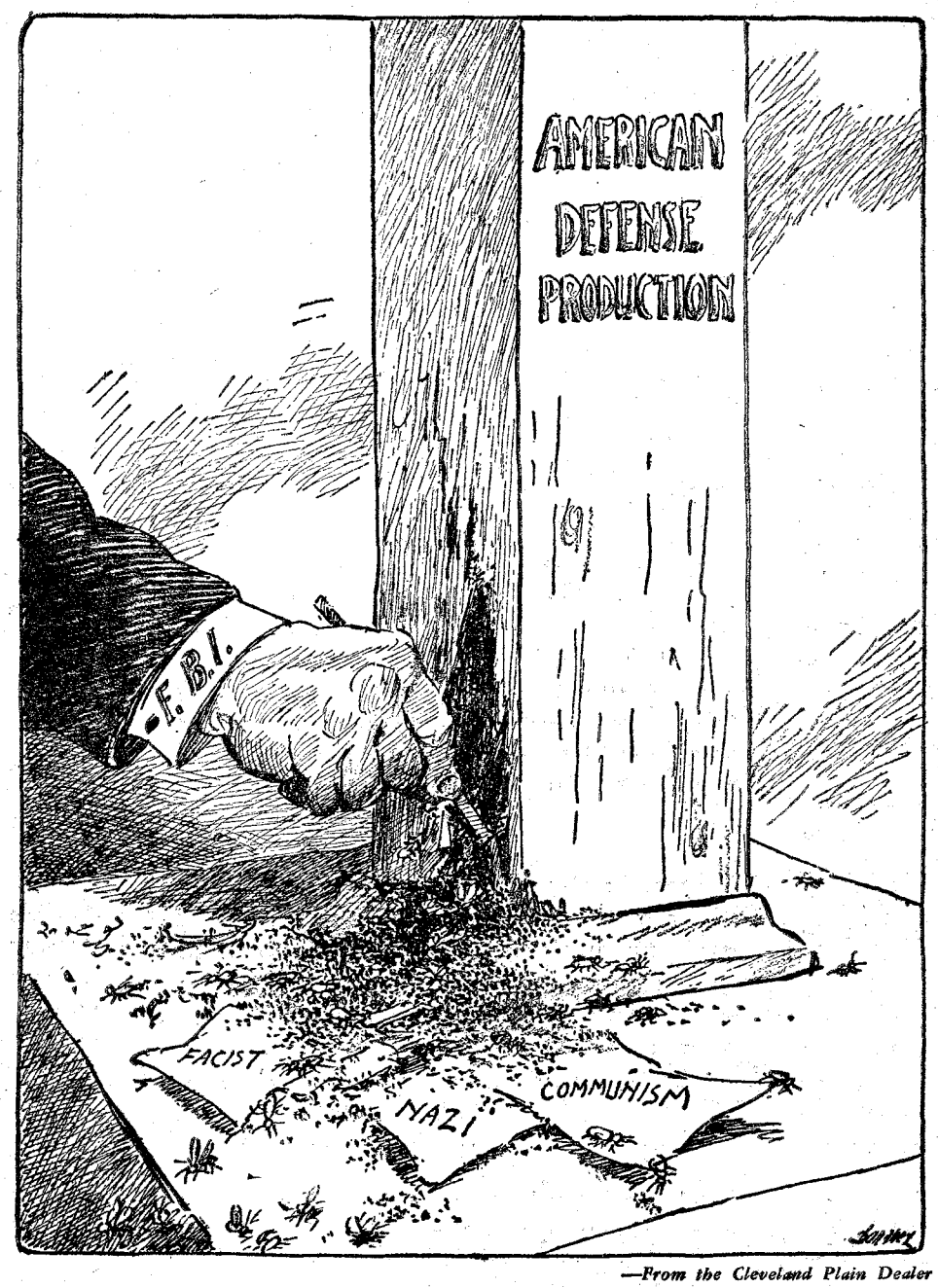
Corporations like Ford and others who refused to deal with labor leaders known as Communists, revolutionaries and fellow-travelers, were denounced as frustrating law and democracy.

Were these strikes, and the coddling of Communists, to encourage support and then use them as scapegoats to force upon the nation the various revealed and undisclosed schemes all in the interest of defense?

—One American

Milwaukee, Wis.

Termites Work in the Dark



—From the Cleveland Plain Dealer

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'Count Your Dead: They Are Alive!'

MR. WYNDHAM LEWIS is the author of *"Count Your Dead: They Are Alive!"*—a 358-page volume published in London, England, in 1937.

The date—1937—is important, as also is the nationality of the author.

You will be the loser if you fail to read carefully and dispassionately the prophetic words published by Mr. Lewis following the Spanish civil war.

It is time for a few Americans to count the dead in their midst.

Unfortunately, our dead are not in the grave-yard.

More correctly, our physical dead are in the grave-yard, but our intellectual "dead" are walking the streets, seated in Congress or glued to a radio receiving set.

Let America count the corpses—corpses that wouldn't know democracy if they ran into it face-first; corpses who couldn't stutter a stammering answer to the question, "What is all this shooting about?"

One Englishman knew — as did many other Englishmen—in 1937.

* * *

With these thoughts in mind, read this excerpt from *"Count Your Dead: They Are Alive!"*

Next week, try to borrow the book from a library or—better still—try to buy one at your favorite book seller's.

I propose to have a Spring cleaning. A final dust-up. All our minds are shamelessly untidy. It is time we put the Hoover on to them and got things a little trim. For the time is approaching when a bomb will drop upon all this muddle. If one wall of our flat was sliced off, what a disgrace to have such utter disorder exposed to the public gaze!

This is an issue of life and death. Our apathy is staggering. *We* are like those "somnambulic cattle" of Thomas Carlyle's. I propose to make this issue as clear as crystal. More I cannot do. After that I will leave it to you. It will be up to you after that. In all the speeches of British politicians this great issue of life and death is misrepresented. Not of course willfully.

This issue is represented as a collision between rival ideologies. "Fascism" is on the one side, it is said, and Communism-*cum*-Democracy is on the other.

Generally the British Statesman will assert that *he* stands outside this conflict. But his actions belie this assertion. What he calls "Democracy" has no hesitation in choosing between Fascism and Communism. It plumps for the latter. It bristles at the mere mention of the former.

But why does what is miscalled Democracy loathe Fascism with such a truly Biblical intolerance? Because Fascism means business. It really means to get rid of the incubus, which is crushing us all down into the gutter.

What they call "Democracy" is in fact a "Banker's Olympus." It is operating under the instructions of "Loan-Capital," more than anything else. Fascism is a revolt of the people. A revolt against debt. I am no Fascist. But I love freedom. Also I hate usury.

If Fascism triumphed the credit web that has spread itself over the earth would be broken, and the big abstract money-spinner at its center killed.

Concrete values would be put in the place of *abstract* values. In those two words, *concrete* and *abstract,* you have the whole bag of tricks. That is why all the miscalled "Democracies" spit fire when they see the shadow of the Spanish Phalanx creeping nearer to Malaga, or the Swastika worming its way into Finland. Its vast web of loan slavery is threatened *only* by that. Communism does not threaten it. On the contrary it helps its brother spider.

The issue is misrepresented by all the democratic statesmen, because in the first place all the terms they employ cover realities very different from what these terms suggest.

"Fascism," "Communism," and "Democracy," are merely names, and very confusing ones at that. Marxian Communism as practised in Russia is not Communism: not as that would have been understood by the theorists of Communism before the Russian revolution. "Democracy" in England is highly undemocratic, and "Fascism" takes a variety of forms, and is seldom what it is supposed to be by its friends, or by its enemies. It is really the nearest thing to Democracy. It is a highly disciplined Democracy, framed for a time of emergency.

The alignment is all right. That is real enough. "Fascism" versus "Communo-Democracy" (granted the validity of these terms) is how the battle is to be fought.

We (Great Britain) are sure enough on the side of Communism. And we are out to destroy "Fascism," ultimately by force. It is only *Zero Hour* that is in doubt. That may be in the next five months, as Lord Milne says: or it may be as many years before we do it. I incline to the shorter interval.

But there the correctness of this statement ends. For since "Communism" is not Communism: since "Democracy" never (as mouthed today) means Democracy, and since "Fascism" is just a picturesque tag, indicating the emblems of power of a Roman tribune, and since this historic symbolism in itself tells us very little about what is understood by "Fascism," we have obviously to look for some other meaning to this enormous fight-to-the-death that is in preparation.

* * *

What is it that has driven a peaceable old man like Mr. Baldwin, in his last years, into this gladiatorial mood? What is the motive power, of course unavowed, behind all this dialectical sound and fury? Even a political two-year-old would hardly take seriously the assertion that it is all about "Democracy." Or all about Herr Hitler's unfriendly treatment of Communists.

For, after all, as to the latter point: the Communists are particularly violent sectaries, who make no secret of the fact that they would disembowel everybody not a Communist if they got the chance. And so they can hardly be treated by "kid-glove" methods, to use Mr. Stalin's phrase.

No, we must put out of our mind all these words, all the transparently insincere bombast by which public feeling is worked up, to the war pitch. To the sticking point. What is underneath it all?

I will tell you, or I think I can. The two forces at present confronted in this cockpit of a world are, on the one side, Monopoly: on the other Anti-Monopoly. This is the best simplification. It discloses the central opposition.

You could substitute for *Monopoly versus Anti-Monopoly* this other pair: *Indivisible Economy versus Individual Economy.*

If you are not familiar with politics at all: if you have not followed all the tortuous phraseology of Geneva, of Litvinov, of Baldwin, of Blum, this simplification may be of no use at all. It may be so much Greek to you. So let me explain.

Today our political life is a reflection of our economic life. It should not be; but it is.

Political monopoly functions in the same way as commercial monopoly. Often it is the same thing. Great concentrations of capital, and great concentrations of power, are largely one and the same thing. And the League of Nations—or Mr. Roosevelt's policy of centralization—is conceived on exactly the same principles as the Lyons teashop monopoly.

In order to understand politics you must forget politics. Forget such shop-soiled abstractions for the moment as "freedom," "Democracy," "Communism," "Fascism." That is picturesque verbiage, merely. It means nothing. Such tags are so many picturesque appeals to ignorant emotionalism. The emotionalism appealed to is generally the religious emotionality remaining in us all as an idle residuum. This can be tapped by any stump orator.

What is underneath this empty phraseology is two things, locked at present in mortal combat. Let us call them *A* and *B*. And—to employ the language of religious controversy—*A* stands for *The One,* whereas *B* stands for *The Many.*

A resolves itself into what we may describe as Political Monism. (The League of Nations and Communism are examples of that.) *B* resolves itself into what may be described as Political Plurality. (Any nationalist movement is an example of that.)

* * *

Observe the United States of America. It is the best illustration of what I am talking about. What is happening there should be an invaluable object lesson for the European. For he can observe the same stark forces at work, but in far less complex forms, since the States of the Union do not speak different tongues but one tongue, English; and they are not divided from each other culturally, by different historic backgrounds.

The great statesmen who drew up the American *Constitution* were *pluralists.* President Roosevelt is the opposite. He is an outstanding *monist.* He wishes to concentrate political power at Washington, the capital city and the seat of government; just as the League of Nations wishes to establish sovereignty over Europe at Geneva.

Were the League of Nations successful in establishing sovereignty at Geneva, that would convert the present plurality of "sovereign States," into a United States of

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Europe. If it were to be efficient, the League of Nations would liquidate *in toto* the "national sovereignty" of the various States of which Europe is composed.

This is the dream of the internationalist. And its consummation would be followed by the establishment of a United States of the World. For Geneva, Moscow, and Washington in the hands of the respective "centralizers" of (Litvinov, Roosevelt, and Eden type) would act in perfect harmony. And very rapidly, we must suppose, from common action they would proceed to common sovereignty.

The *Times* produced a leading article a short while ago, which was headed *"The American Dream."* It was about the problems with which President Roosevelt is wrestling, and about the old dream of the earlier Americans which continually returns to obstruct his monopolistic path.

"The American Dream," as it is called, is essentially a farmer's dream. It is diametrically opposed to the internationalist dream —which, ultimately, is the dream of a money lender. And the former is the dream of a born pluralist, whereas the latter is the dream of a pure monist. Let me quote, however, a few lines from the *Times'* leading article:

"The *American Dream* has always been that of a nation consisting as largely as possible of free citizens each owning and running his own farm or his own business, independent both economically and politically, able and ready to stand up for his own rights and his own views against any pressure from others. This was Lincoln's ideal, as it was Jefferson's. It is however an ideal which during the past quarter of a century has been rapidly losing any correspondence with reality . . Even before the war there had been great amalgamations in the oil, steel, and packing industries; but the movement reached its most startling development in the early twenties. An impelling motive in most cases was the expectation of savings to be made by mass production, unified control, and the elimination of competition; but . . . all . . . combined to hasten . . . the gathering together of hitherto independent businesses into consolidated corporations and other controlling organizations . . . The tendency for many years has been to eliminate the independent citizen, owning and running his own business, in favor of vast organizations, the ultimate control of which, through an intricate network of holding companies and subsidiaries, is vested in financial groups in New York.

"Americans have been uncertain how they should regard this movement away from the traditional American ideal of individual enterprise and open competition. Some have applauded it as making for economy and efficiency . . . though not perhaps with quite the same confidence now as before the depression."

Such, in outline, is *"The American Dream."* It is a farmer's dream, or a small-town dream. But the "great big city" has its dream, too: a dream of "unified control," of "the gathering together of hitherto independent businesses into consolidated corporations." And at the heart of the "great big city" is of course always the banker, who is in fact a gigantic money lender. And so the city dream always ends by being a *money lender's dream.*

* * *

Now, the American, during the last quarter of a century, like the European, succumbed to the dream of the money lender; either fatalistically, considering that "society had grown so complex" that there was nothing to be done against it, or else arguing that in effect these "vast organizations . . . the ultimate control of which . . . was vested in financial groups in New York" did make "for economy and efficiency."

But the depression changed all that. It has shaken the "money lender's dream" as much as formerly a bogus prosperity shook the dream of the farmer and small trader. It no longer seemed so certain that these vast concentrations of capital and this mass organization was any more "efficient" or "economical" than the small-scale system of "the American Dream."

It may not be amiss to supplement this popular statement by a concrete fact or two, no more, with the object of demonstrating how the loan-capitalist of Herr Feder, or in other words the large-scale money lender, controls from his city office, by means of his control over the credit machinery, the lives and labor of 99.9 per cent of mankind.

A very able Jewish banker, of the name of Paul Warburg, was responsible for the establishment of a thing called the Federal Reserve Board. Typically, this institution came into being in order *to curb* the power of the banker; but in fact of course it achieved the reverse of what it pretended to have in mind. The Federal Reserve Board is the apotheosis of the bankers' power, *and is today the most powerful single institution in the world.* The central-reserve executive is able to run the market up or down at will, and overnight to break or make anybody and everybody in the chaos of some great "slump." The gentle art of "buying cheap and selling dear" has never known such a fabulously perfect instrument.

President Wilson (he of the *Versailles Treaty,* whose blessings we in Europe are all of us enduring at this moment) set up a commission. This commission was to discover if there was such a thing as a Money Trust knocking about anywhere in the U.S.A. It solemnly discovered that there *was.* And the following bit of information, which I thought I might supply at this point, is taken from the findings of that commission.

It was reported, to that owlish predecessor and worthy forerunner of Mr. Roosevelt, that in fact five New York banking houses controlled as many as 112 other banks and financial and industrial companies, with capital resources amounting to $22,245,000,000. Here are the classes of concern, and the respective capitals involved:

34	banks and trust companies	$ 2,679,000,000
10	insurance companies	2,293,000,000
32	transport companies (rail, steamship and express companies)	11,784,000,000
24	producing and trading companies	3,339,000,000
12	public utility companies (power, light, telegraph)	2,150,000,000
	Total	$22,245,000,000

I do not like figures and statistics myself and I do not suppose you do. But one must make use of them sometimes. And I think that the above table pretty well speaks for itself. It shows how by the control of credit a small group of persons can get a stranglehold upon any community. Their power is far greater, and more insidiously exercised, than that of any political despot whatever.

That such possibilities of despotism must be eliminated by *some* action on our part is obvious. But what action? The Communist says by putting in the place of this tremendous racket that other racket centered in Moscow — that Trust of Trusts, *Soviet Limited.* But what is the difference between a power trust and a money trust (since ultimately power = money)? That would merely be to furnish the economist with a Praetorian Guard, and to arm him with thumbscrews and machine-guns.

To revert to our *Times* article and to *"The American Dream."* There you saw it asserted that *before* the great depression the American felt that, little as he liked it, the abstract habits of mass life, controlled by the Lords of Credit, was after all more *efficient and economical* than small-scale activity. In the "modern world" the *pluralist* could have no part. We must resign ourselves to abandoning all initiative, or "individualism."

* * *

But the depression taught him better. It brought home to him that this money system was in fact just as antiquated—just as ramshackle, just as apt to let you down with a bump, and for all its up-to-date gadgets just as creaking and rusty—as that of the "dream" he had abandoned. Why even the old State banking system was as good as *this.* Its collapses and "depressions" were at least only local in their effect. Its more glaring dishonesties were more easy to put your finger on. With luck you could get your fingers on the throat of the ruffian who had fooled you, with his little "wildcat" lending shop!

A century ago the chartering of banks was an affair like the licensing of a casino. The granting of a charter to run a bank was a reward for political services, bestowed upon a party leader, as often as not as corrupt as a French politician. The State subscribed for part of the stock, and shared in the management. Bank statements or the filing of accounts were unknown. As these banks were privileged to issue notes, banking was a grand game, and the public took many a nasty fall.

Since thousands of banks were issuing notes, some of them of very inferior workmanship, counterfeit notes abounded. There is a story of Horace Greeley lecturing in the Middle West in those bad old days, and receiving payment for his lecture in dollar bills of a score of different varieties, some of them very slapdash forgeries indeed. He handed them back, with the civil request that he might be given "more plausibly executed counterfeits, else he would not be able to dispose of them when he returned home."

This bad old system had to end. For "no failure causes so much injury to the general public as that of a bank . . . they are the centers of financial operations in the communities in which they are located. The failure of a single one of them creates widespread havoc and loss, not only to depositors, but to all business interests." So, it was argued, the small bank must go, and the central bank take its place. And the Federal Reserve Board was the ultimate expression of this drive for greater stability, trustworthiness, and efficiency.

Alas! The great depression, which has utterly ruined untold numbers of Americans, has shown that this was only another illusion. Better perhaps the ill-made counterfeit notes, or the "wildcat" bills which could never be redeemed, than this more sleek and slick, beautifully appointed, semi-official, "Federal" roguery upon the grand scale. For no American doubts any longer that these "depressions" and "slumps" are artificial and deliberately engineered. And he almost would vote back, if he could, the laughably corrupt small-town lending shop, where his grandfathers were robbed, yes, but at least they knew who was robbing them, and could put a bullet in them, at a pinch. But better still to vote in a new system altogether, and crush this insane legalized usury once and for all.

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America's Place is at Home

Stalin-Hitler War A Blow to 'Crusade'

THE LONG expected break between Russia and Germany has finally arrived.

The outcome of this new war unquestionably will bring either the nazification of Russia or the bolshevization of Germany.

Gauging the ability, ordered resources and preparedness of the two enemies, it appears to us that the Stalinistic Government's downfall will be recorded in the very near future; that the Kagonovich Jewish influence in Moscow will be liquidated.

Aside from their acknowledged superiority in panzer divisions, bombers and fighting planes, the Germans, through long years of infiltrating themselves into high industrial positions in Russia have an advantage which warrants one to predict their success.

Added to all this is the coordinated strength of the German allies—a strength that is inspired almost to a degree of fanaticism in its opposition to Moscow.

We refer to Finland, Rumania and Japan in particular.

Rumania is anxious to regain Bessarabia.

Japan is determined to strike a blow at Moscow because the latter has interfered since 1904 especially in Japanese expansion and has challenged Tokio's aspirations for domination of Asia.

Moreover, it has been a well-established fact for more than ten years that the Ukrainians of Russia and the remnants of Christians in other positions of Russia will welcome any opportunity to even the score of persecution, confiscation and murder suffered at the hands of Lenin, Trotzky, Bela Kuhn and others whose rise to power was made possible through contributions emanating from Jacob Schiff and other Americans of the international banking fraternity.

From the rise of Hitler to power in 1932 he professed to be the sworn enemy of Bolshevism.

British and French gold helped to win him a place in the sun because the gold-givers regarded der fuehrer as Bolshevism's most vigorous opponent in Europe.

Whether or not one is apt to believe Adolf Hitler, be it remembered that in "Mein Kampf" he established as his first objective the downfall of Bolshevism and the liquidation of Bolshevism's right wing partner—the international bankers; for he considered one to be the left wing and the other the right wing of the same bird of prey.

' ' '

Then came the diplomatic contest immediately preceding the declaration of the second world war.

Britannia's lips were worn thin from having kissed Stalin so frequently—and to no avail.

Uncle Sam's right hand had withered from shaking the crimson hand of Joseph Stalin so vigorously.

While the leader of the Bolsheviks loved British and American international bankers, nevertheless, he feared Hitler more. Thus, forsaking his loves, he became—to all external appearances—a collaborator with Hitler.

Meanwhile, Hitler's demands for raw materials increased month by month and Stalin's contribution of raw materials grew less month by month.

An impasse was reached. Stalin must either turn over the products of the wheat fields of the Ukraine and the oil fields of Baku or go to war; for Hitler could not face the winter of 1941 in safety with four-fifths of Europe's population on the brink of starvation. To preserve their loyalty—if any—and their acquiescence, the leader of Germany must have food and fuel.

The risk of war was less dangerous than the risk of revolution.

Before risking war, however, Hitler appreciated his superiority in arms, in panzer divisions, in airplanes and in fifth column activities.

' ' '

Unlike Napoleon, Hitler never engages in battle until he is assured, in his own mind, at least, of superiority.

Long memoried persons will recollect that little Finland not only humiliated the forces of Moscow but held them in check for months. They do not forget that the Government of Helsinki probably would have overthrown the Government of Moscow if Germany had sent ten divisions of troops to the aid of the Finns.

And where does the United States fit into this international jig-saw puzzle?

' ' '

To say the least, the United States is in an embarrassing position. To date no war has been declared against Germany even though the unparalleled whisperings of the English people, together with the unparalleled protestations in favor of Britain have demanded our entrance into a shooting war.

Now, if Joseph Stalin's government is threatened, will we engage in a shooting war thereby inviting the assertion that we went to war to save Russia but did not go to war to save Britain?

Unfortunately, for the New Deal Government which employs many Communistically minded officials, there has been in recent weeks, a drive against Communists in the United States.

Will it be said of our Government that it damns Communism at home and supports it abroad?

Keen observers will recollect that while we have been damning Communism in public speeches, we have been aiding and abetting Communism by public actions.

For example, there was the case of our sending boat-loads of technical tools to Russia within the last month when our own factories were devoid of these very tools required for national defense.

And it is recorded in that indelible document fashioned by Mr. Franklin D. Roosevelt on the occasion of Russian Ambassador Oumansky's induction into office at Washington that he was certain that America would extend every help and act of friendship to the Moscow Government.

And was it not Mr. Roosevelt who in 1933 extended the hitherto clean hand of Uncle Sam in recognition to the crimson hand of Litvinoff—a gesture which winked at the murder of millions of Christians by the Government of Russia; a gesture which, indirectly, approved of the wholesale confiscation of private property by the Bolsheviks in Russia, together with the repudiation of Russian borrowings made from the United States?

Another angle worthy of exploration as to why Stalin and Hitler are now engaged in war might be this: The international bankers in the United States and Britain have failed, up to date, to engage America in a shooting war.

They recognize that Britain's chance of survival cannot last beyond September of this year. Therefore, these international bankers, racially associated with many of the top men in Russia, persuaded Kagonovitch and his wheel horses to engage Hitler on the eastern and northern frontiers.

In the January 30, 1939, issue of SOCIAL JUSTICE we reprinted an article from *The Chicago Tribune* detailing the Kagonovich influence in Russia. We said that:

"Lazar is the right hand man of Stalin. He is a member of the Political Bureau, National Commissar of Communications and Roads, National Commissar of Heavy Industries, Deputy to the Supreme Council of the U.S.S.R. and the R.S.F.S.R., and the Secretary of the Central Committee of the Communist Party."

We said that "Machail is National Commissar of the Defense Industry—the Bernard Baruch of Russia; he is a member of the Central Committee of the Communist Party and Deputy of the Supreme Council."

We said that "Julius is Secretary of the Communist Party in the Gorki District."

We said that "Andrie was the Director of the State Trade Organization in the Kiev District."

We said that "Baruch M. heads the in-

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Bombard Capitol With Letters

HITLER'S declaration of war on Stalin points the way for Americans.

To engage in a shooting war under the pretext of aiding Great Britain definitely means that we are engaged in a shooting war in favor of Communism.

As bad as Berlin Naziism is, it is no worse than Moscow Bolshevism.

Hitler has put no Jews to death, though he has confiscated property in many instances. Hitler has put no Christians to death, although he has limited religious activities in many instances.

Stalin has massacred millions of Christians and thousands of Jews besides having abolished all religion; besides having preached that religion is the opiate of the people; besides having taught the horrors of atheism.

America's place is at home, not engaged in this diabolical European confusion.

Now is the time to bombard Washington with letters and telegrams to that effect.

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(Continued from Page 17)

dustry supplying uniforms to the Red Army."

We said that "Sergie is chief of the Textile Trust."

We said that "Marie K. is President of the Trade Union of Knitted Goods Industry."

And we pointed out that "none of the Kagonoviches had been named or involved in the last two years of terror" — a fact which has caused world-wide rumors to spread that Lazar Kagonovich was being schooled to succeed Stalin as the red czar of the Kremlin.

It would be rather embarrassing for Uncle Sam, outwardly professing hatred for Communism, to join with the Kagonovich dynasty to save democracy.

* * *

Then there is the case of little Finland—the only European country honest enough to pay its debts to the United States.

What has little Finland done to the United States outside the realm of justice and integrity? By aiding Russia, Uncle Sam will be cutting the throat of the only honest creditor in existence.

Probably Mr. Morgenthau will say that honesty is the best policy.

However, the treasurer of Finland will have his doubts.

Other observers view the entire Stalin-Hitler break from a different angle. They are inclined to believe that Stalin is fed up on the Kagonoviches; that Stalin wants to free himself from the inefficiency of Communism and its abettors and to rise to power in north Asia on the principles of Naziism.

As preposterous as this may appear, it is argued that Stalin of himself could not execute a housecleaning inside Russia, and, therefore, is inviting Hitler to create the occasion whereby such a housecleaning will be feasible.

If and when the United States becomes embroiled in a shooting war, continue these observers, Uncle Sam will be blindly assisting Hitler to clean out the last vestige of Semitic control in Europe and Northern Asia.

This would be accomplished by Uncle Sam sending munitions, airplanes and equipment to Russia during the next two or three months only to have them confiscated as they were in France, Greece and Yugoslavia.

* * *

No one on this continent is capable of sounding the depths of oriental intrigue and legerdemain diplomacy.

Both Stalin and Hitler are accomplished veterans.

In other words, to repeat the idea, Stalin is surfeited with Marxian Communism because of its proven inefficiency and waterlogged economics. And Stalin is anxious to change his red shirt for the brown garment of Naziism.

Russia is not an integral nation as are we. Russia is a synthetic union of republics similar, in many respects, to the one about to be established by Hitler in Europe.

The Union of Soviet Socialist Republics is made up as follows:

Name	*Population*
1. Russian Soviet Federated Socialist Republic	105,600,000
2. Ukrainian Soviet Socialist Republic	31,900,000
3. White Russian Soviet Socialist Republic	5,400,000
4. Azerbaijan Soviet Socialist Republic	2,900,000
5. Georgian Soviet Socialist Republic	3,100,000
6. Armenian Soviet Socialist Republic	1,100,000
7. Turkmen Soviet Socialist Republic	1,200,000
8. Uzbek Soviet Socialist Republic	5,300,000
9. Tadzurk Soviet Socialist Republic	1,300,000
10. Karzakh Soviet Socialist Republic	6,800,000
11. Kirghiz Soviet Socialist Republic	1,300,000
Total Population (1936)	165,900,000

With these facts in mind—together with the deep-seated antipathy on the part of Christians towards Moscow, let no one contend that there is solidarity stemming from Moscow to the hinterland of so-called Russia.

As for Americans themselves, it would be garlic for them to swallow the thesis that our safety lies in defending red Communism as Lord Beaverbrook, eminent English publicist, suggested recently.

* * *

Hitler's war against Stalin shatters the "holy war" slogan; it ridicules the "save democracy" theory; and it confuses religionists—both clerical and lay who are willing to go all out for British imperialism and all in for Russian Bolshevism.

In fact, there is no place for an American to stand except upon the little dry island named "Isolationism"; and no other policy for us to adopt except that of nationalism; and no other slogan for us to proclaim except "America for Americans"; and no other neighbors to court except Canada and the 21 South American republics.

More than ever, it is the duty of all those who understand this situation to bombard Washington with letters and telegrams to stay out of a shooting war in favor of Great Britain directly and of Russia indirectly; of imperialism on top and of Communism on the bottom.

In conclusion, let us realize that if Stalin has made a bargain with Churchill to oppose Hitler, it was a bargain spelled with a capital "B." Think it out! England—if not Britain—has been molded in the form of Socialism this past two years—a Socialism just as stringent as exists in Moscow.

Was Stalin's bargain to the effect that if he joins Britain against Hitler, Britain will join him against Christianity and religion?

There is no Marxian Communism without atheism. Where there is religion true and undefiled, there can be no Communism.

A Satire on Red Propaganda

THE Sunday Magazine Section of the *New York Times* recently carried a full-page advertisement describing the wonders and glories of the Soviet Union.

SOCIAL JUSTICE has already referred to the letter of protest written by the Rev. Edward Lodge Curran, President of The International Catholic Truth Society, to United States Army officials, asking that the paper be banned from army camps because soldiers have the right to be "protected against the insidious propaganda of both Communistic Russia and Nazi Germany."

America, the Catholic weekly, prints a brilliant satire on this situation, which merits the widest circulation. We reprint it in part below:

"The United States is founded on the belief that there is a God and that He has given to every man, woman and child certain inalienable rights, to protect which a Government is instituted . . . Soviet Russia is founded on the belief that there is no God and that men, women and children possess no rights whatsoever. Men, women and children are slaves of the State and the State is Josef Stalin . . . The citizens of Russia are slaves, not in a metaphorical sense but in a literal sense . . . They are absolutely owned and controlled by one man . . . They must live and work under conditions prescribed by Josef Stalin . . . They may not gather in public to worship their Creator because one man does not approve of that . . . This one man completely controls their education and has rigged it up against God . . . The citizen of Russia may be thrown into jail for no reason at all and without a trial, if Josef so wishes . . . The citizen may be stood up in front of a firing squad, whether innocent or guilty, and shot, without trial, without even hearing why he is being shot, if one man so orders . . .

"The theories underlying the United States and Russia are at opposite poles. Soviet Russia represents, in theory and in practice, everything that Americans abhor . . . And yet American papers are now running advertisements which paint the Soviet Slave State in glowing colors . . . In these advertisements, there is no mention of the wretched living conditions, of the savage religious persecution, of the iron-fisted, one-man tyranny . . . No mention that the pie-on-earth which Communists promised the people in exchange for pie-in-the-sky has not been forthcoming in the twenty-four years of the Slave State's existence . . . Since the goal of the Communists is the overthrow of the United States Government and the establishment of slavery here, one wonders what the newspapers printing these advertisements have in mind . . .

"If the Communists were to take over the public relations work for Hell, we would no doubt be deluged with full-page advertisements sketching an alluring picture of the infernal regions . . . There would be portraits of happy, smiling citizens of Hell . . . But not the slightest reference to the horror and suffering . . . There would be no allusion to the high temperatures for which Hell is noted . . . Everything would be most alluring . . . Readers of the advertisements might conclude that Hell is not so bad after all . . . Were such advertisements to be printed, they would probably run as follows:

"Learn about Hell, the Great, Forward-Looking Democracy . . . In Hell, there is complete equality, women receiving the same treatment as men . . . There is no race discrimination. All races are handled alike. Citizens of Hell are too busy to think of race discrimination . . . Despite the fact that Hell is below sea-level, the climate is something to write home about. There is no rain or snow. Cool winds blow through the vast democracy, and the ventilation system is unsurapassed. Statements to the contrary are bourgeois lies . . . There is no unemployment in Hell. No soup kitchens, no bread lines . . . What language do you speak? Whatever it is, you will find it spoken in Hell . . . Buy the book, 'Happy Hell,' by Dr. Sappe, noted American Christian leader . . . Subscribe to the magazine: 'Progressive Hell.' . . . Learn about the new five-hundred-year plan, read of the great progress made by religion, and of the high standards of morality in Hell . . . Learn of this progressive, liberal civilization being built below sea-level . . . Find out about the happy lives of the men and women there, the enlarged opportunities, the enriched careers, the joyous *camaraderie* . . . Read about that great democrat, the Devil, head of this awakened democracy . . ."

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Comment

Egypt Under Britain: More 'Democracy'

"CAN WE preserve our serenity when our women are violated, our villages burned, the innocent assassinated en masse?"

That's what the Egyptians were wondering in 1919 while British troops of occupation celebrated the end of the last War for Democracy by turning their peaceful villages into deserts and slaughtering their animals.

In a letter to Clemenceau, Saad Zagloul, president of the Egyptian peace delegation, wrote in June, 1919:

"The hostility of the military authorities in Egypt against the people of the country, and the barbarous acts of their troops, are the result of our having taken British statesmen at their word.

"During the war, we helped against the common enemy. After the Armistice, we simply asked for the reward others were receiving — including our nearest neighbors — our independence."

But the strategic Suez Canal and the cotton produce from the Nile valley were more important to Great Britain than the happiness of these ancient Egyptians whose history goes back 60 centuries.

After 50 years of quasi-control over the land of the Nile, Britain formally occupied Egypt in 1914 as a war measure and declared this former autonomous state of the Ottoman Empire a protectorate.

"I feel convinced," piously stated King George, "that you will be able, with the cooperation of your ministers and the protection of Great Britain, to successfully overcome all the influences which are seeking to destroy the independence of Egypt and the wealth, liberty and happiness of all people."

On that day, at the point of the bayonet, Egypt lost its independence — not to the barbarians of Germany but to the high hat gentlemen of England.

By 1919, to the British, the word "Democracy" had become an anachronism. Egypt's pleas for freedom fell on the deaf ears of statesmen immersed in enlarging the Empire.

Four Egyptian nationalists were arrested and exiled to Malta for attempting to attend the peace conference at Paris.

All manifestations were surpressed by machine guns and for months Egypt lived under the tyrannical martial law of British troops.

According to the official *White Book*, published in 1919 by the Egyptian Peace Delegation, unspeakable atrocities against both sexes were committed by British soldiers while officers looked on with approval.

In one instance, after a shot had been fired at a British patrol, troops entered the village of Kara Moussaed and "compelled the whole masculine population to appear and condemned them to be flogged on the stomach and the back."

Photographs of these flogged Egyptians are included in the *White Book* to substantiate the charges of British barbarism.

The testimony of one Egyptian relates how a friend "was shot in his house, his head cut off, and soldiers amused themselves with it as if with a ball."

The *White Book* also relates that on the night of April 13, 1919, British soldiers ordered all the men living in villages nearby a railroad track where shots had been fired to be taken to the railway station for questioning.

If they answered "no" when asked if they knew where any arms were kept, they were stripped and their money taken away. Then, their heads were inserted into a hole while soldiers held their arms and legs and flogged unmercifully, causing them to faint and to vomit blood.

In desperation, the Egyptian peace delegation addressed a letter to the American Senate. Dated May 1919, it told that the "faint but firm cry of those who fell victims to the bullets of the British troops in Cairo and provincial towns, was invariably, 'Vive Wilson! Vive l'Amerique!"

But America was too busy counting its own dead from the 1914-18 War for Democracy to be able to offer more than sympathy to the suffering Egyptians. And President Wilson at Paris had fallen victim to the conniving Lloyd George and Clemenceau.

Thus goes the story of how Egypt lost its freedom by fighting for the British Empire. The year 1919, however, was only one year of Britain's ruthless rule over Egypt.

The British became actively interested in Egypt in the 19th Century after Disraili bought majority control in the Suez Canal Company from the then Prime Minister of Egypt. That deal cooked Egypt's goose.

In 1883, British troops took advantage of an internecine war between Egyptians and occupied the country to "protect" the interests of European bond holders. The troops are still there!

The World War merely gave England a chance to throw off the pretense and publicly declare it a subject state.

After the atrocities of 1919, the Egyptians continued to rebel and finally, in 1922, Britain recognized Egypt as an independent sovereign state.

But the troops remained!

And four reservations were added which kept Egypt sitting on Britain's lap in all but name.

England reserved the right to keep her communications safe; to defend Egypt from outside aggression; to protect foreigners and foreign interests in Egypt; and to look after the Sudan.

A further Anglo-Egyptian Treaty of Alliance was signed in 1936 whereby Britain was allowed to keep a force of 10,000 men and 400 airplanes at the Suez Canal for twenty years.

Today the cotton from the fertile lands of the Delta feeds the cotton mills at Lancashire and the 16,500,000 slave inhabitants build machine age pyramids for 20th Century English pharaohs.

The government at Cairo is completely controlled by the British, King Farouk being a mere puppet. The one political party which had popular support, the Wafd, was thrown out by the British long ago.

Ninety per cent of the population is illiterate and a blood feud murder is punishable by a maximum of only 7 years. Such is the civilization the modern British pharaohs have brought to Egypt!

Schedule of Shrine Tours

June 28th—Minnesota delegation. For information and reservations contact:

Mr. J. Burns,
700 Marquette Ave., Minneapolis.

June 28th—Chicago, Ill., delegation. For information and reservations contact:

Mr. John Donovan,
8024 Vernon Ave., Chicago,
Phone: Pullman 9476.

June 28-29—Chicago bus trip. For information contact:

Edward Rogers,
5915 W. Erie St., Chicago, Ill.

June 28-29—Pittsburgh, Pa., delegation. For information and reservations contact:

Miss Dorothy Schumacher,
3927 Howley St., Pittsburgh, Pa.
Phone: Schenley 4199

or

Anne Egan Travel Service,
Park Building, Pittsburgh, Pa.
Phone: Court 3944

June 28-29 — Cleveland, Ohio, delegation. For information and reservations contact:

Mr. and Mrs. John Pressler,
3450 W. 50th St., Cleveland, Ohio,
Phone: Melrose 7326.

July 3-4—New York and New Jersey train-boat trip. For information and reservations contact:

Bryan B. O'Rourke,
1807 Westchester Ave., Bronx, N. Y.,
Phone: Westchester 71731 and 1371.

July 4-5—Massachusetts delegation. For information and reservations contact:

Mr. Peter MacDonald,
179 Chestnut Ave., Jamaica Plain, Mass.,
Phone: Arnold 2119.

or

F. J. Doyle, Travel Bureau,
Boston & Maine R.R., North Station,
Phone: Capital 6000.

July 4-5-6—Baltimore and Washington delegation, under the direction of Mr. Rydzynski, operated in conjunction with the Philadelphia tour listed below. For information and reservations in the Baltimore and Washington territory, contact:

Mr. Peter Rydzynski,
328 Park Ave., Baltimore, Md.
Phone: Vernon 5269-J.

July 4-5-6 — Philadelphia delegation, operated by Mr. Furey in co-operation with the above-listed group. For information and reservations from Philadelphia contact:

Mr. James A. Furey, Jr.,
2800 Grays Ferry Rd., Philadelphia, Pa.

July 4-5—Brooklyn, N. Y. Members of Social Justice Club No. 1 of Greenpoint, through the efforts of its secretary, Frank Keller, 6 Lombardy Street, Brooklyn, have arranged their own pilgrimage to the Shrine.

July 27—Missouri and Southern Illinois delegation. For information and reservations contact:

Joseph B. DeMoor,
2739 Gravois Ave. at Iowa Ave.,
St. Louis, Mo.
Phone: Prospect 3700.

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NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Cardinal Newman on England

WHILE voyaging in the Mediterranean, in 1832, Cardinal Newman – then plain John Henry Newman – wrote a poem entitled, "England."

Lyrically, he lamented the fate of an Empire fashioned by the sword of conquest and depending for its existence upon fort and rock; an Empire which dominated the trade of the world.

More than one hundred years ago the brilliant Newman warned England that high towers have been man's crime and strongholds have been man's snare.

More than one hundred years ago he pleaded with his Motherland to remember that her safety was in the crags of England herself, not in the traitorous counsel of those who would have England encompass the world.

Thus, we read:

"Tyre of the West, and glorying in the name
More than in Faith's pure fame!
O trust not crafty fort nor rock renown'd
Earn'd upon hostile ground;
Wielding Trade's master-keys, at thy proud will
To lock or loose its waters, England! trust not still.
Dread thine own power! Since haughty Babel's prime,
High towers have been man's crime.
Since her hoar age, when the huge moat lay bare,
Strongholds have been man's snare.
Thy nest is in the crags; ah! refuge frail!
Mad counsel in its hour, or traitors, will prevail.
He who scann'd Sodom for His righteous men
Still spares thee for thy ten;
But, should rash tongues the Bride of Heaven defy,
He will not pass thee by;
For, as earth's kings welcome their spotless guest,
So gives He them by turn, to suffer or be blest."

Imperialism is an unsound policy for any nation to pursue. World domination is a contradiction which will crash into fragments upon the rocks of human nature.

If Hitler attempts to establish world domination, stemming from Berlin; if Churchill attempts to maintain world domination, stemming from London; if Roosevelt dreams of extending the American way of life over the entire world, stemming from Washington, they know not the disaster which they are inviting upon their countries.

After all, upon this earth there are many nations, each being a member of the great human family.

Though some be large and some small, in His Wisdom, God did not bestow upon any one nation, upon any one race, the right to dominate the world or to impose upon the world any one national concept of life.

After all, Christ's concept of life is the only supranational concept entertainable. He alone is the King of the world – a world in which it is His desire that nations, like children, will live peacefully together according to the Constitution of Christian charity and justice.

Count Your Dead: 'They are Alive!' — An Englishman's Prophetic Warning

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Social Justice

Founded 1936 *by Father Coughlin*

Royal Oak, Michigan - **June 30, 1941** - VOL. 7—No. 26 PART TWO Silver Jubilee Edition

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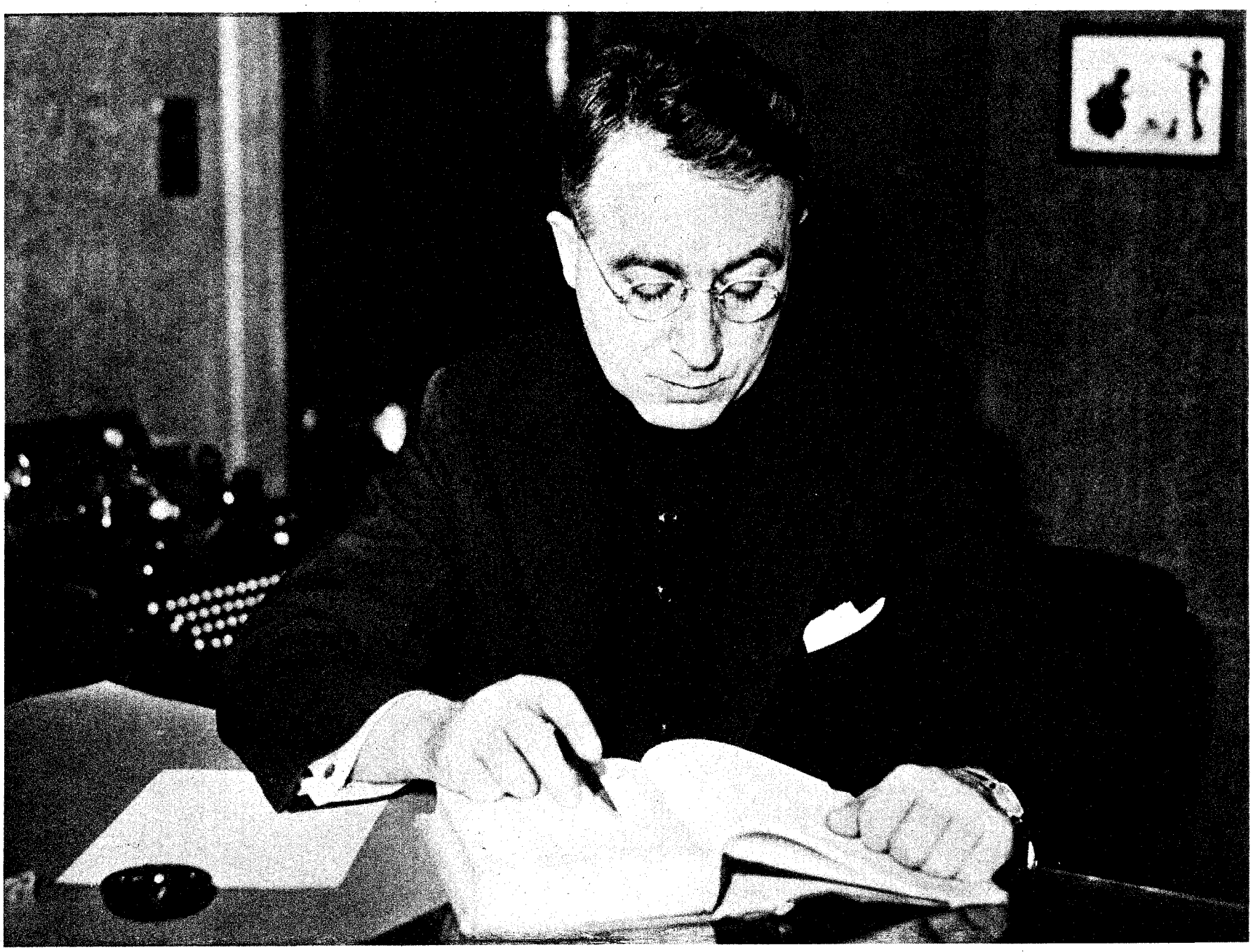

A TRIBUTE TO FATHER COUGHLIN

WE, THE FRIENDS AND FOLLOWERS of Father Coughlin, congratulate him on his Silver Jubilee, commemorating 25 years of consecrated service as a Priest of Christ.

Inexpert words are blunt tools with which to engrave our tribute of respect, of gratitude, and love for our Friend, our Teacher, and our Pastor.

Merely to list his outstanding achievements is to write a record that needs no judgment of ours to evaluate it.

He has utilized the wonders of the Radio to propagate the Christian faith, so that he has become known throughout the world as "the Radio Priest."

He has popularized the Papal Encyclicals—notably "*Rerum Novarum*" of Pope Leo XIII and "*Quadragesimo Anno*" of Pius XI—taking them, as it were, down from their dusty academic shelves and applying their principles of Christian social justice to the problems of the nation.

Almost single-handedly and alone, his early warnings sought to stem the onward rush of Marxian Communism in our beloved United States.

He taught labor its rights and capital its duties.

He excoriated the heartless Usury which everywhere exploits the poor.

He exposed the modern money-changers for their wickedness in the temple of our national life.

He has built and paid for a $2-million Shrine to the Patroness of Christian missions, the Little Flower of Jesus.

He has ever been a mountain of granite against those who attack the Church of Christ.

He has made many powerful enemies, but these only serve to emphasize the good he has accomplished.

He has striven at all times to link up the scattered forces of the Mystical Body of Christ into a single battle line.

He has founded the national magazine, SOCIAL JUSTICE, with characteristic diligence to combat the errors of the day.

He has not hesitated to descend into the arena of public debate, when precious Christian principles or the souls of men were at stake, to further the Kingship of Christ on earth.

He has foretold the inevitable effects of uncorrected social errors.

These effects, now coming to pass—precisely as his warnings predicted them—are powerful vindication of the accuracy of his observation, the honesty of his information, and the soundness of his judgments.

Father Coughlin's work is far from finished.

We cannot here be so rash as to utter prophecy; but when these present days of world disorder—of war abroad and civil strife at home — fall into a pattern which shall disclose the exploiter from his victim; the blameworthy from the guiltless; the true friends of Christ from the enemies of Christ—we are certain that then the nation's millions, who have "cherished his words in our hearts," will once more welcome as our Leader, our Teacher and our Spiritual Shepherd, the Priest of the Radio and the pastor of the Shrine of the Little Flower of Jesus.

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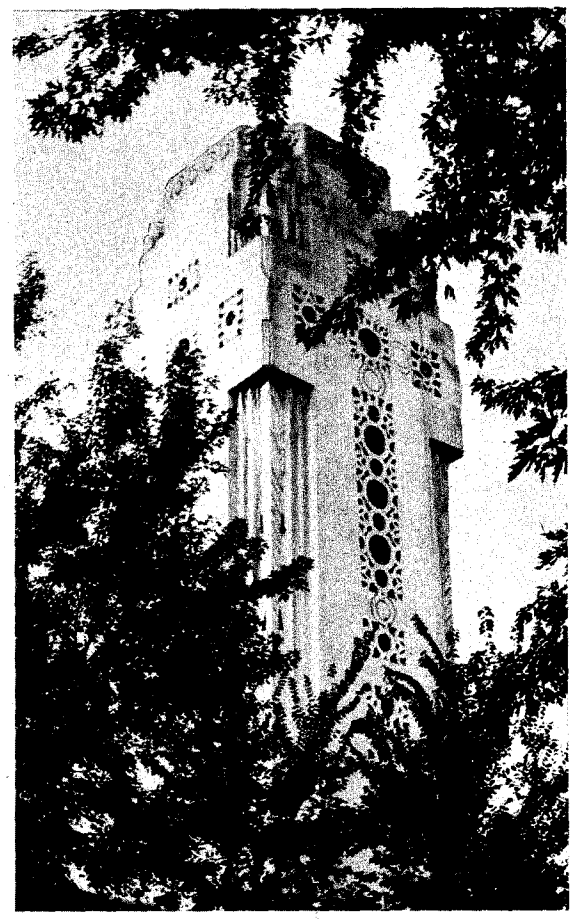
Shrine of the Little Flower



If Father Coughlin could be persuaded to attempt an estimation of his own work — which, naturally, we cannot ask, since this special edition is as much of a surprise to him as it will be to the reader — he most probably would put first the 3,000 converts to the Faith which have rewarded his pulpit and radio preaching over the years.

Or, Father Coughlin might essay to evaluate in some measure the response to his preaching of the neglected social doctrines of the Church — the doctrines set forth specifically by Pope Leo XIII in "*Rerum Novarum*" and reiterated most emphatically by His Late Holiness Pius XI in "*Quadragesimo Anno*."

But, to the great newspaper reading public, and even no doubt to many of us, his friends and followers, he will always be the Priest of the Radio who built—and paid for — a $2-million church.

Indeed, it would be difficult to think of the famous Shrine of the Little Flower, out here in Royal Oak, Michigan, without thinking of its pastor and builder; just as it is difficult to think of Father Coughlin without associating him with St. Therese's basilica.

The little frame church, erected as a pioneer missionary outpost, in the very heart of "klan territory," was the first church in all the world to be named for the newly canonized Little Flower of Jesus.

The late Bishop Gallagher of Detroit, who put Father Coughlin on the radio and ordered him to preach the papal encyclicals, together with His Excellency Archbishop Joseph Schrembs of Cleveland, Ohio, were present at the canonization of St. Therese in Rome; and both prelates spoke at the dedication service of the Shrine of the Little Flower.

As a place of pilgrimage for devout clients of the Little Flower, and an attraction for curious thousands drawn by their admiration of the radio preacher, the original little church became widely known to millions. The quarters and dimes of these visitors, together with the memberships in the League of the Little Flower, built and paid for the magnificent Shrine that now rises on the site of its humble predecessor.

The Charity Tower with its massively sculptured Crucifixion scene, Father Coughlin's basement offices, and the Shrine Narthex preceded the completed edifice by several years. The big Shrine itself, already familiar to millions of visitors, is so packed with devotional symbolism that its briefest description fills an attractive Shrine souvenir booklet. This little volume, written by Father Albert Hutting, a former assistant at the Shrine, has been widely distributed and its successive editions are still in demand.

The problem of a church that would do justice to the scores of thousands already in love with their little Shrine, must have occupied the pastor and his architectural advisers for many months. Father Coughlin's first request for a Gothic edifice to accommodate 3,000 persons, called for a block-long structure costing upwards of $10-million. So that dream had to be abandoned for the even more practical Romanesque basilica, majestic in its very simplicity, seating more than 3,100 persons.

Summer Sundays often see as many as 5,000 tourists packed into its spacious auditorium.

With the destruction of the original little church, worshippers felt "lost" in the spacious interior of the new church, until the Narthex was converted into a Chapel of St. Therese with pews facing the beautiful white marble group of the Virgin and Child with Little Therese.

As we've said, the Shrine was built, and is maintained by memberships in the League of the Little Flower. The intentions of these members of the League—prayers for both the living and dead members — are remembered at each Mass celebrated at the altar of the Shrine and, through the kindness of the Latin Patriarch, at the Tomb of Christ in Jerusalem.

* * *

While the Shrine, dedicated to the Patroness of Christian missions, belongs in a sense to the whole world, it is also the parish church for us of Royal Oak. Its pews are filled five times each Sunday; and at Mass each day of the week many visitors are present.

A parish school was built a year ago and, this Summer, additional facilities are being added — including an auditorium, a cafeteria, and a grade school gymnasium.

A 22-acre property owned by the League at Woodward Avenue and Thirteen-Mile Road, a mile north of the Shrine, has been acquired by the Sisters of Charity, who are erecting a modern academy and high school for girls.

Toward all of these parish projects — not forgetting God's Poor Society which fed and clothed many hundreds in the early days of the depression — the League of the Little Flower has made generous contribution.

As long as the altar of the Shrine will stand a Perpetual Month's Mind Mass will be celebrated for the repose of the soul of Bishop Gallagher, the ardent champion of Von Ketteler and Leo and Pius, who introduced Father Coughlin to the radio as a Crusader for Christian social justice.

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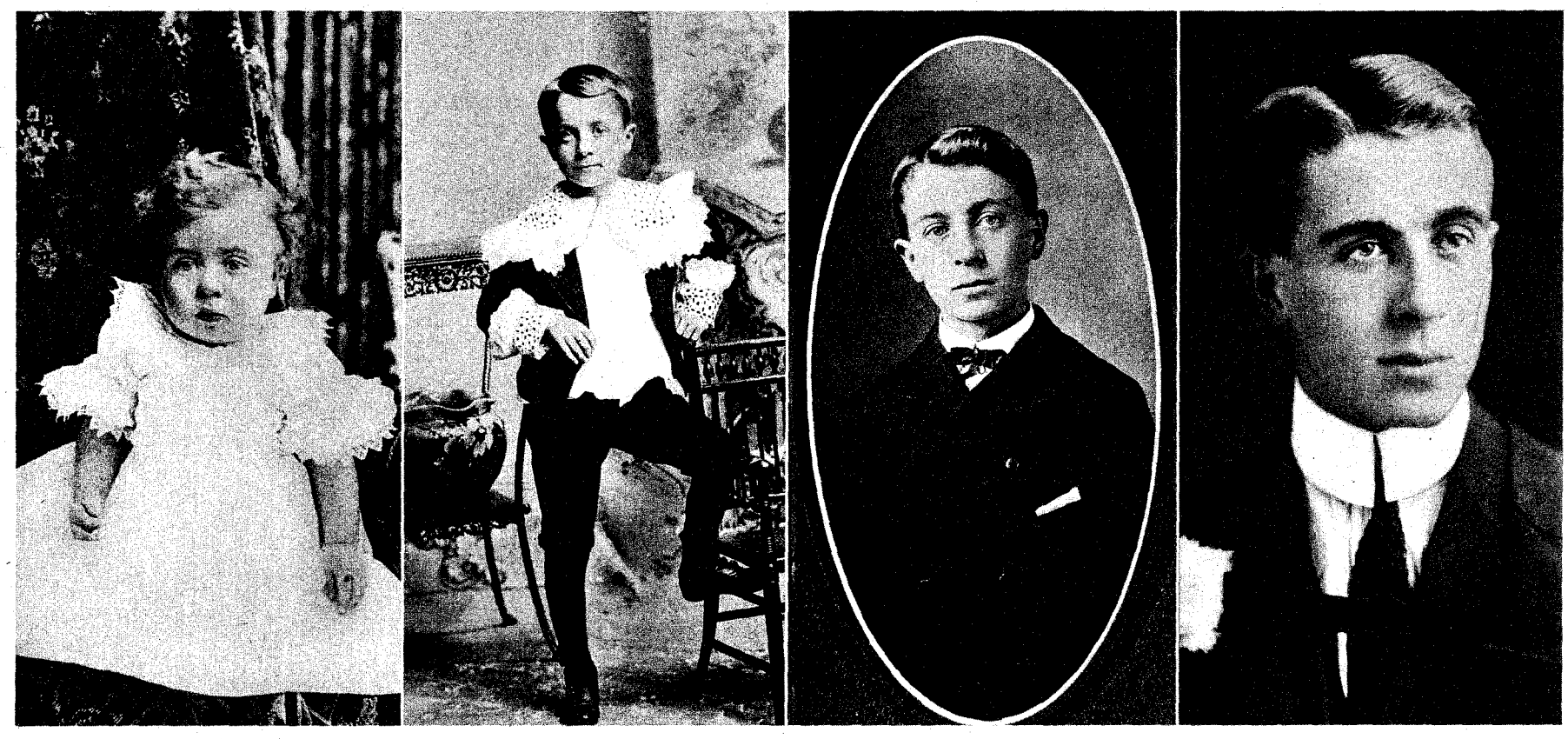

Boyhood and Home

Born October 25, 1891, of American parents residing in Hamilton, Ontario, Father Coughlin's boyhood and early school days were spent in his native city. Upon the foundation of a devoutly religious home life his Christian education was built. His parents, Thomas J. and Amelia (Mahoney) Coughlin, observed their Golden Wedding anniversary last year.

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★ Choir boy (second from right) at old St. Mary's in his native Hamilton.

School Days

★ The young Basilian scholar and athlete (second from left, rear) popularly known as "Chuck" in student days at St. Michael's College and Toronto University.

★ His Doctor of Laws degree was conferred upon Father Coughlin at Notre Dame University in 1933.

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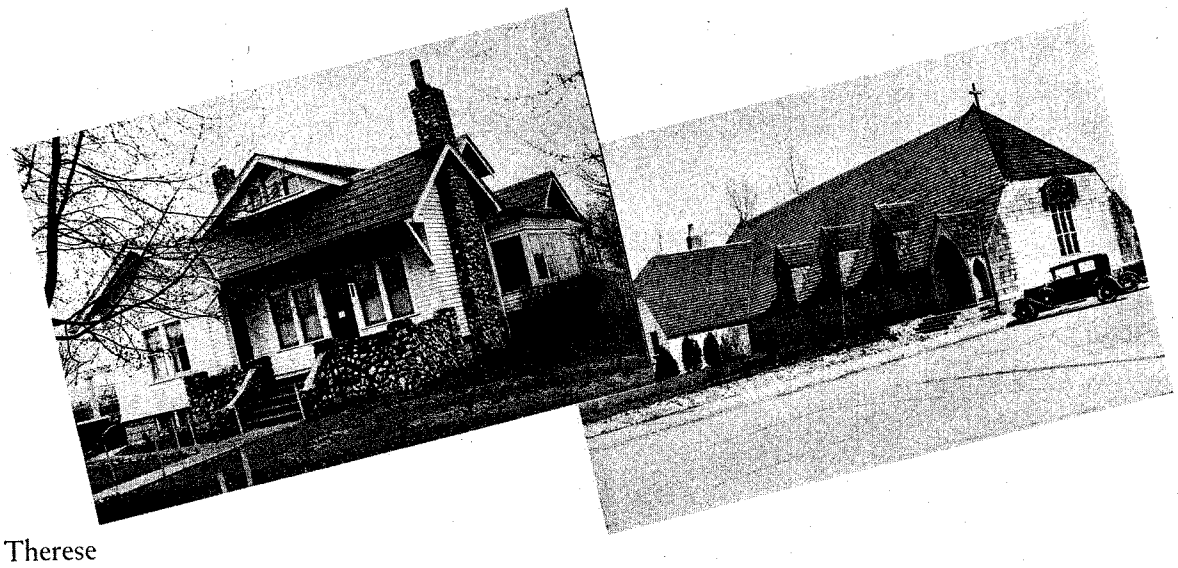
Original Shrine



First church in the world to be dedicated to St. Therese of the Little Flower, the original Shrine in Royal Oak, became an object of pilgrimage to devout clients of the Little Saint. Views of the Shrine and garden, and the original altar and sanctuary are shown here.

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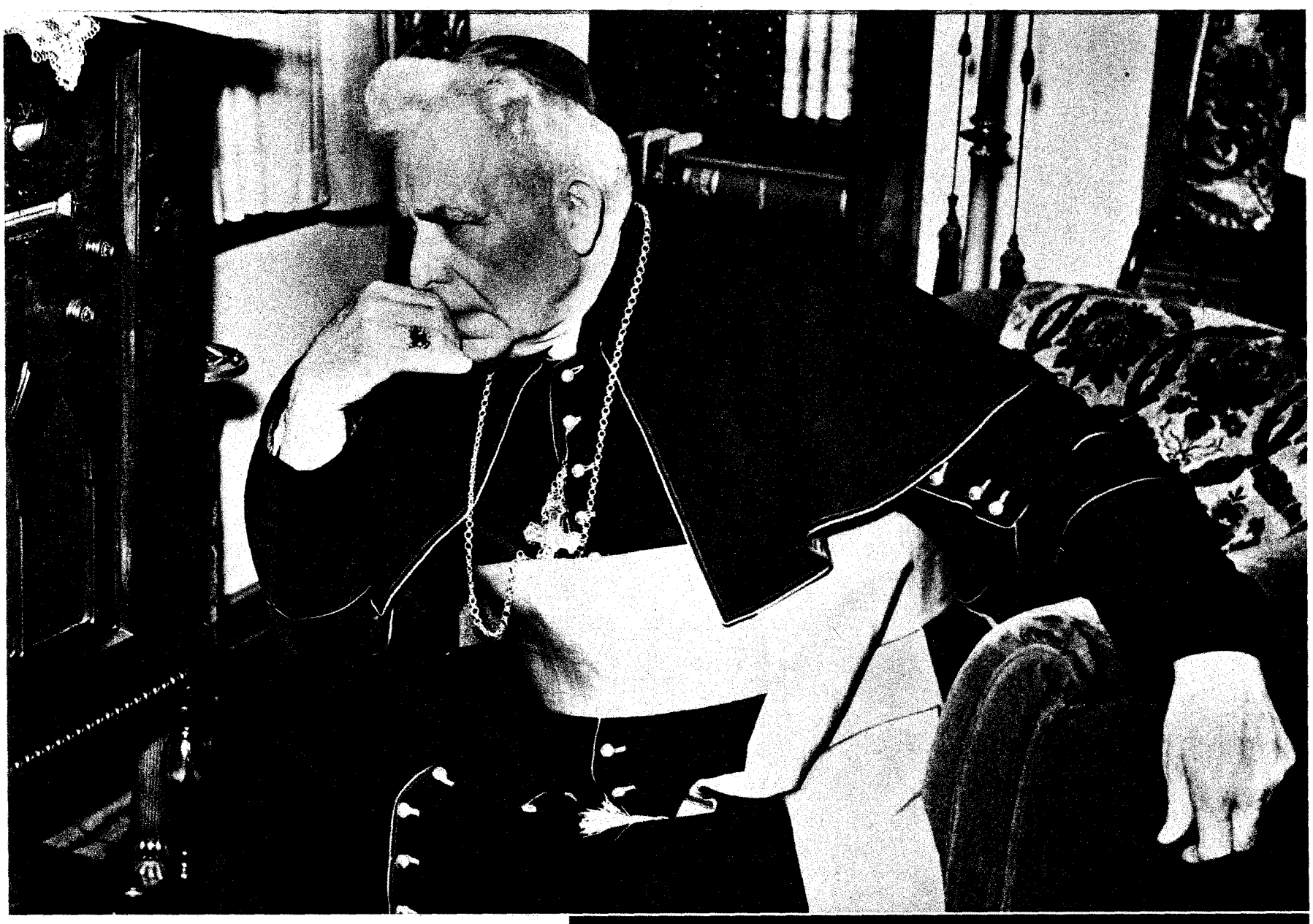
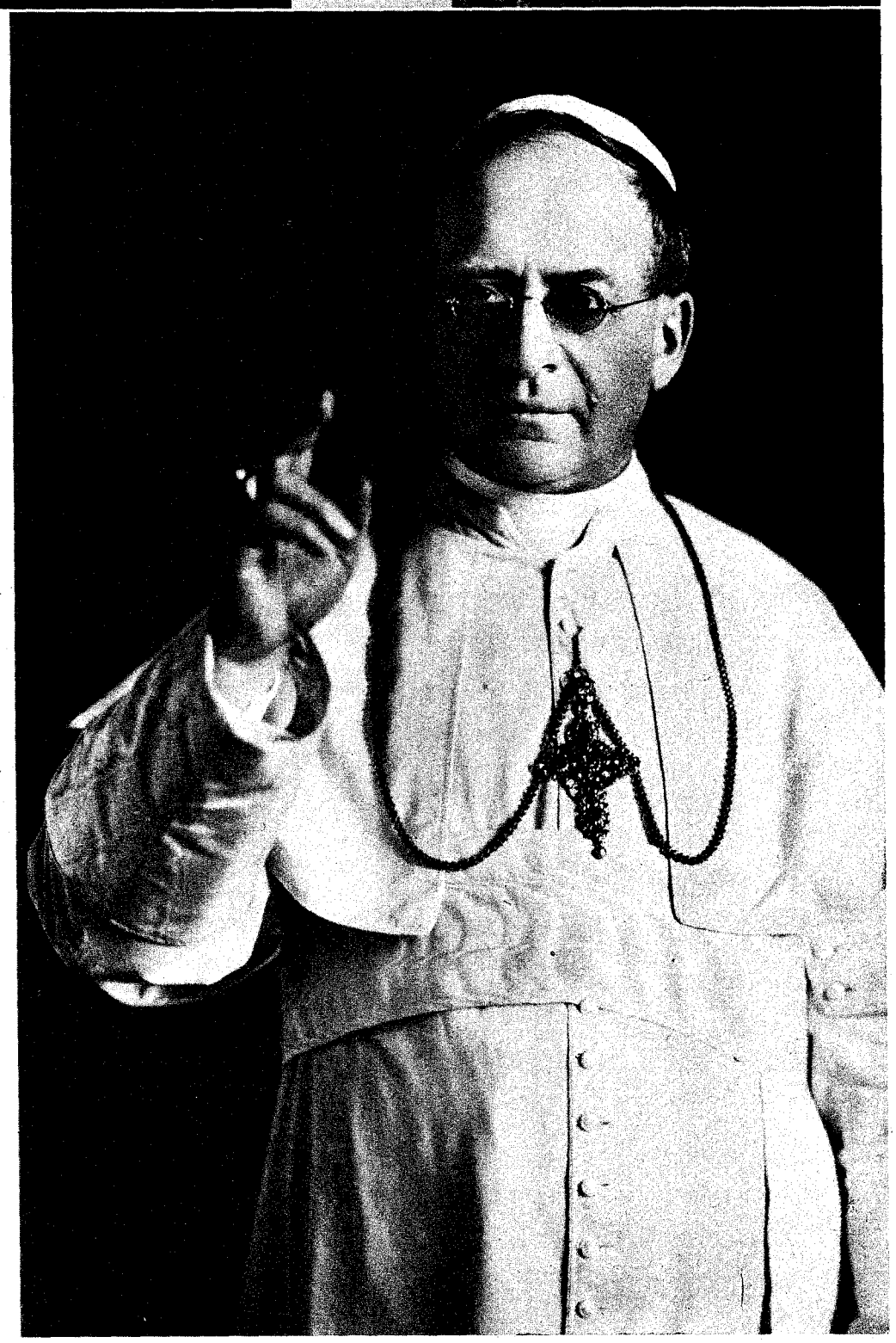


Pope Pius XI Bishop Gallagher



BORN in the year that Pope Leo XIII gave to the world his famous encyclical "Rerum Novarum," On the Condition of Labor, Father Coughlin's life has been before all else devoted to preaching the neglected social doctrines of the Church enunciated by His Holiness.

Even before Pope Pius XI had commemorated the fortieth anniversary of this great document, the Right Rev. Michael James Gallagher, late Bishop of Detroit, had put young Father Coughlin on the air to preach Christian social justice.

"Let no Catholic worthy of the name seek to divorce Father Coughlin from the Catholic Church," said the Bishop in a radio address on Easter Sunday in 1935. "I fear no persecution that will result from any preaching of the principles of social justice."

The last and best photograph ever taken of the Social Justice Bishop was a candid camera shot of His Excellency listening to the Christmas Eve broadcast of the Holy Father, Pope Pius XI.

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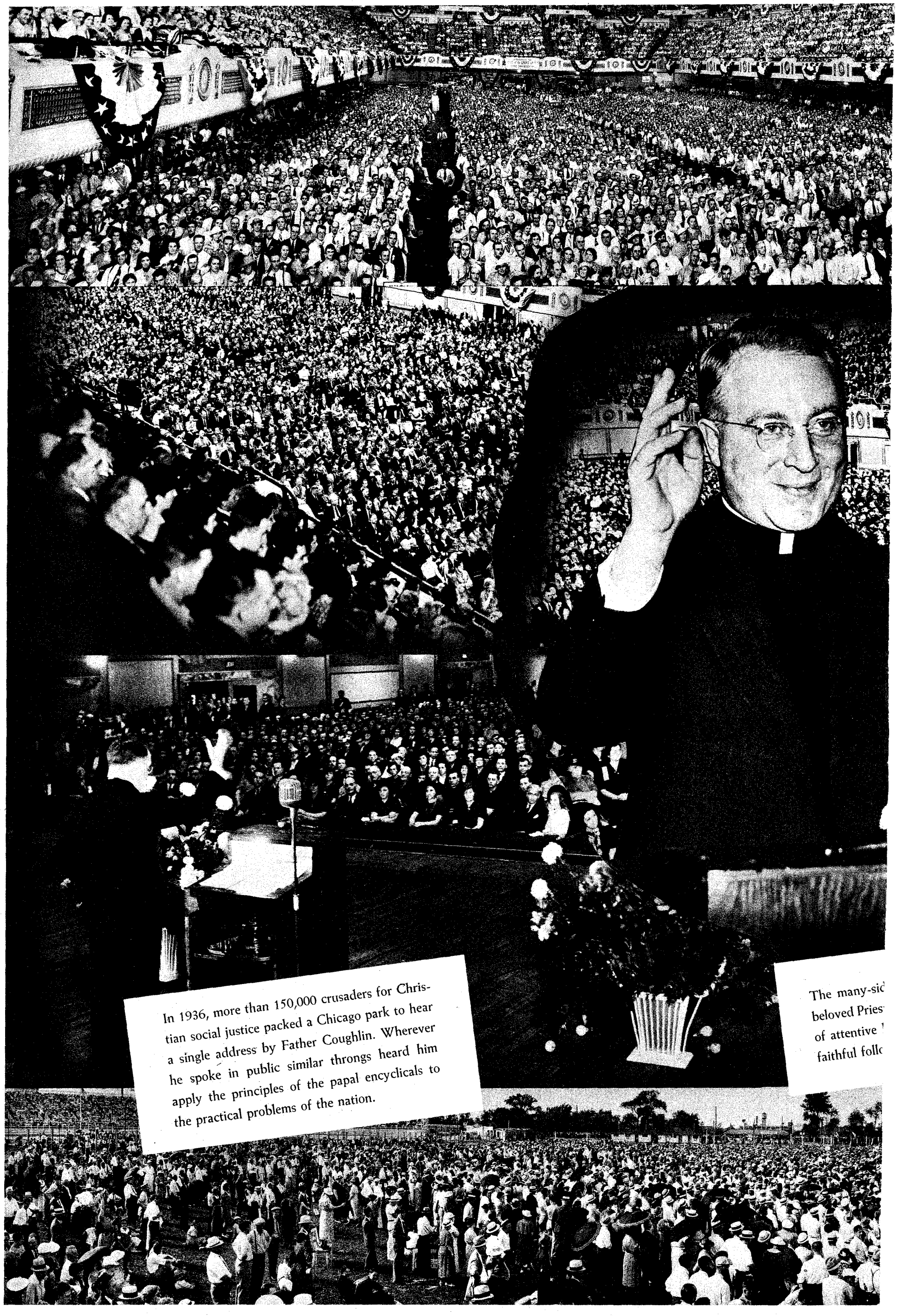

In 1936, more than 150,000 crusaders for Christian social justice packed a Chicago park to hear a single address by Father Coughlin. Wherever he spoke in public similar throngs heard him apply the principles of the papal encyclicals to the practical problems of the nation.

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Public Appearances

The national convention of the N.U.S.J., August 14-16, 1936, in Cleveland, Ohio, witnessed an unprecedented outpouring of earnest Americans sincere in their people's effort to put the 16 principles of Christian social justice into effect in America.

ities of Father Coughlin, the
adio, won him large audiences
who became firm friends and
erever he appeared.

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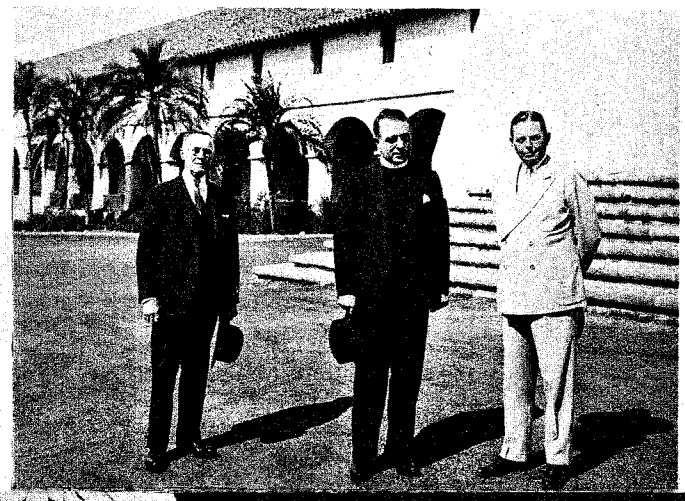
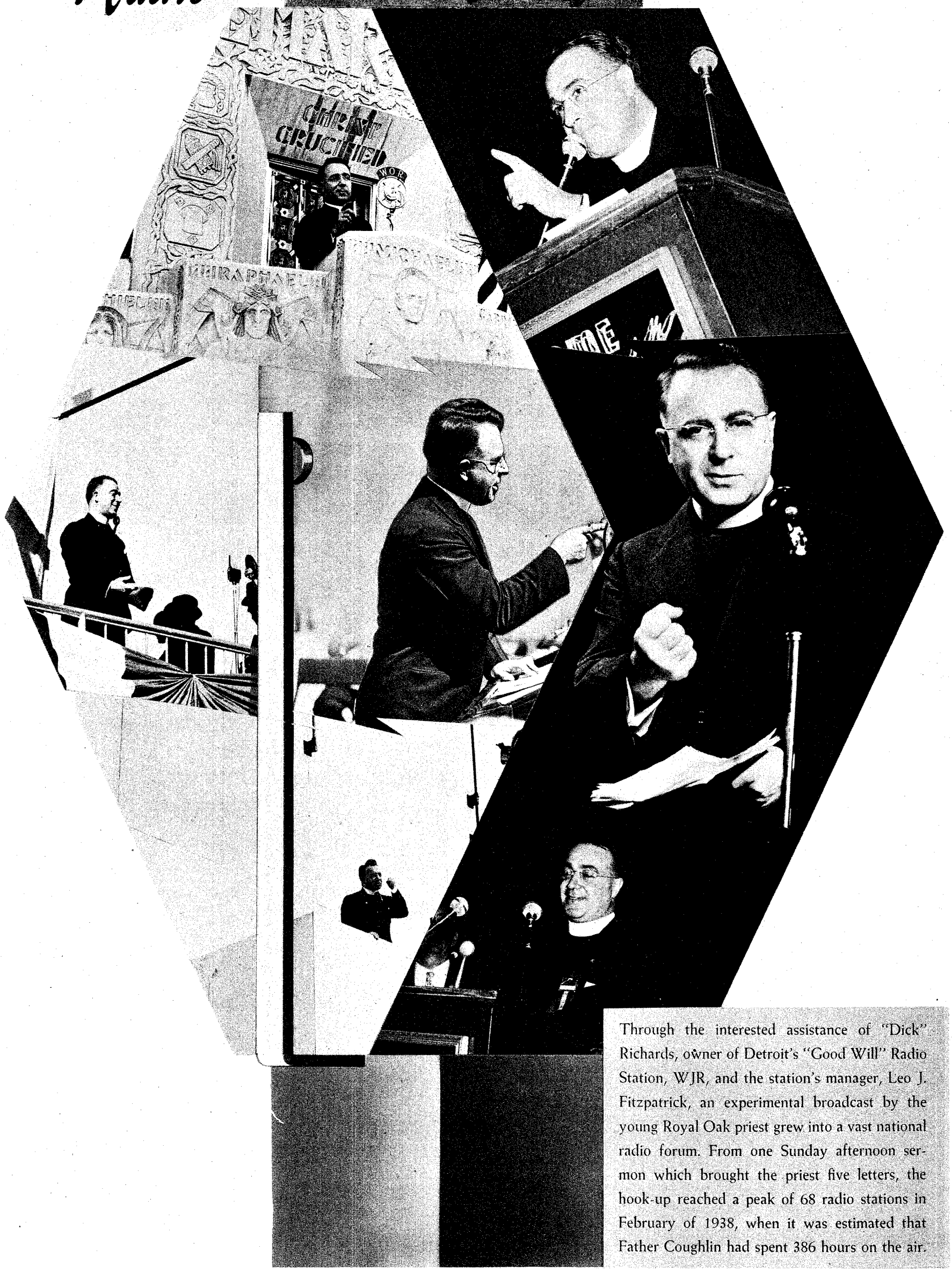
The Priest of the Radio





Through the interested assistance of "Dick" Richards, owner of Detroit's "Good Will" Radio Station, WJR, and the station's manager, Leo J. Fitzpatrick, an experimental broadcast by the young Royal Oak priest grew into a vast national radio forum. From one Sunday afternoon sermon which brought the priest five letters, the hook-up reached a peak of 68 radio stations in February of 1938, when it was estimated that Father Coughlin had spent 386 hours on the air.

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Children at the Service

Father Coughlin has always been the "children's pastor." The Children's Hour broadcasts in past years have been second only in popularity to the nationally broadcast Golden Hour itself. Shown here are the first communion class at the little Shrine; a more recent class; and a group of Father Coughlin's altar boys. On Hallowe'en, parish youngsters masquerade in the costume of their patron saint.

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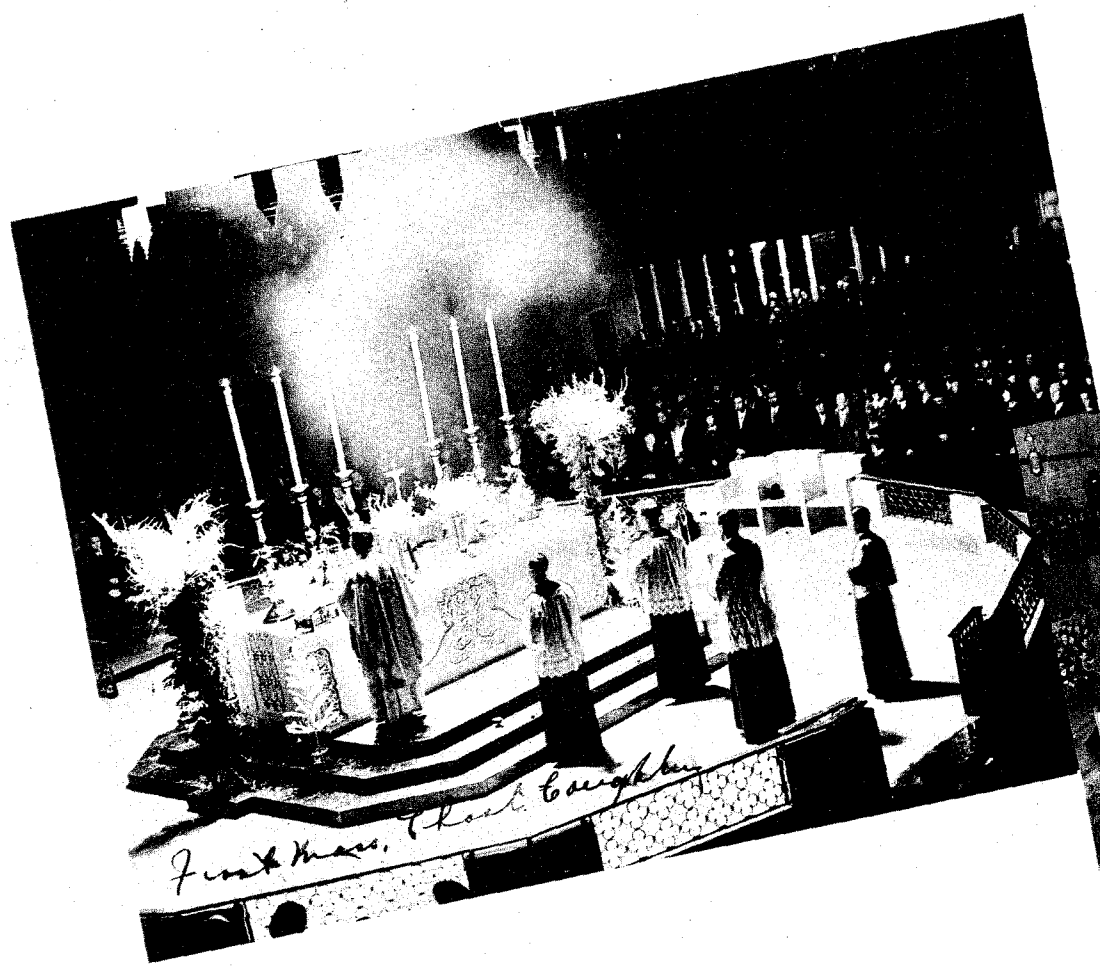
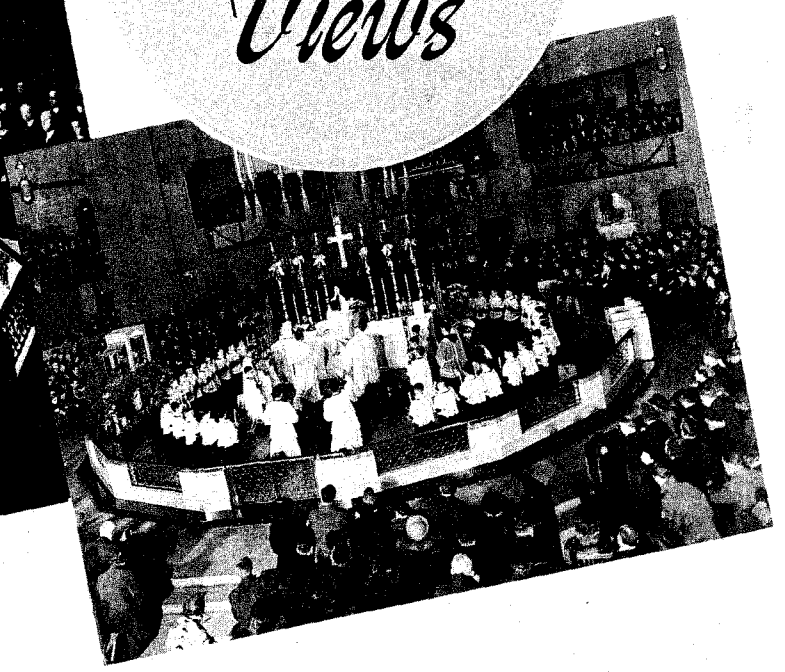
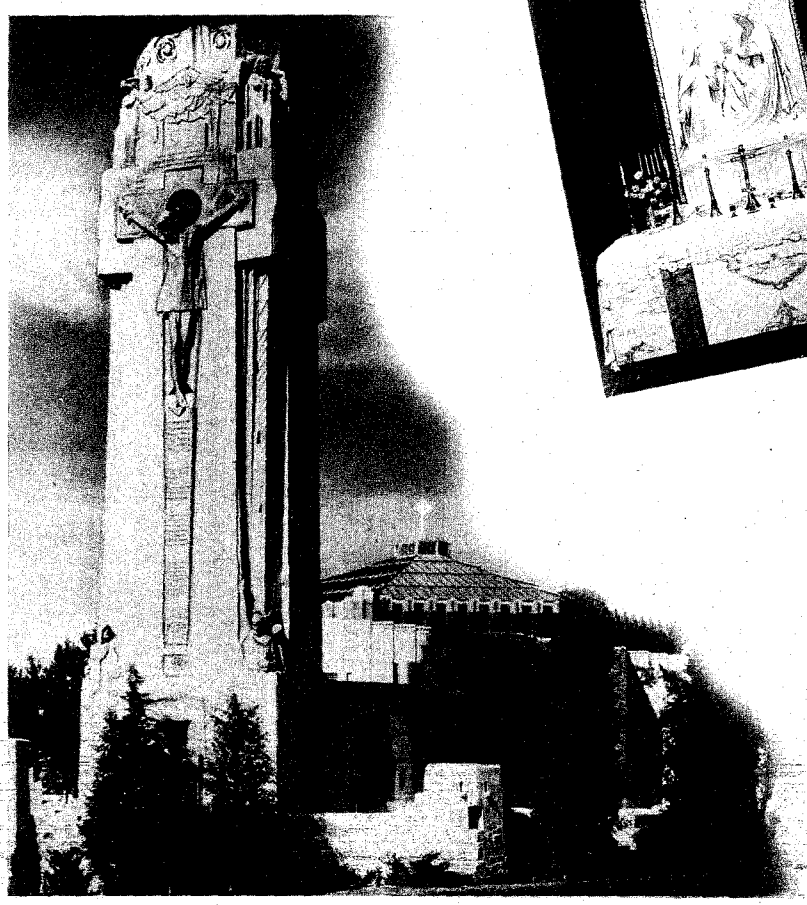
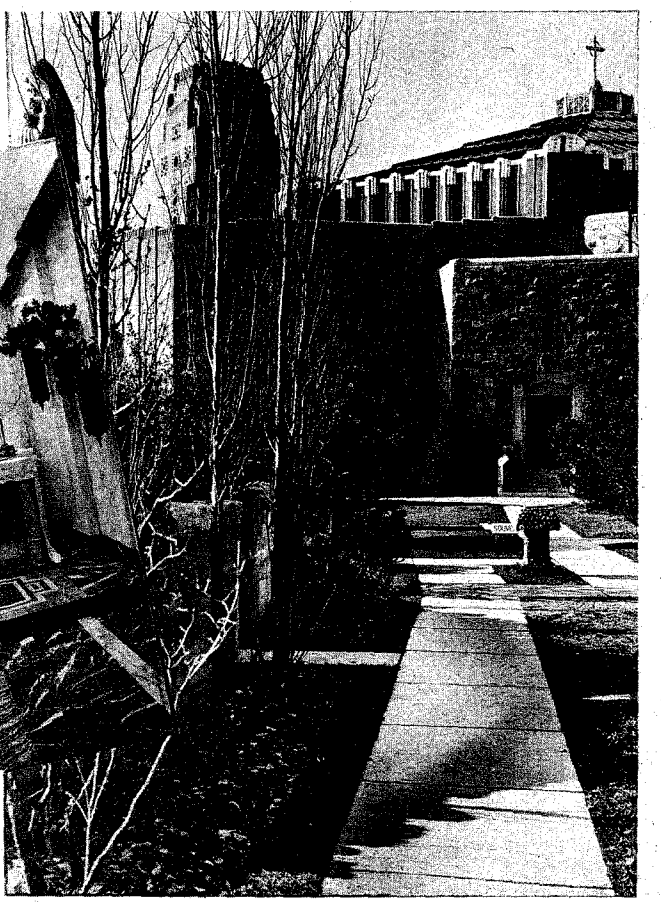
Shrine Views





Familiar to millions of visitors over the years, are the Charity Crucifixion Tower and the massive stone basilica that rises on the spot where once the burning of a "klan cross" imperiled the newly erected little church. Its carven marble altars and devotional symbolism will become known to thousands more as they visit the Shrine for Father Coughlin's Jubilee Year.





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Original Shrine Burns

Fanned by a north wind of gale proportions, angry flames rapidly consumed the original little shrine on the morning of St. Patrick's Day, March 17, 1936. Fire departments of five cities were helpless to save the structure. Only the Saint's statue, one altar candlestick, and a few other pieces were rescued. These are preserved in the Reliquary building on the Shrine grounds.

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Famous Radio Priest to the rest of the nation, to Royal Oak parishioners Father Coughlin is a beloved pastor and friend—**simply** "Pal's Boss." Old Pal, protector of the young mission priest in pioneer days, is namesake of the present-day mascot of the Rectory.

Sidelights

★ The parish, too, is still talking about the Children's Party in 1931, when 50,000 youngsters had a good time at Father's invitation and "ate all the ice cream in Detroit!"

★ On Thanksgiving Day, 1929, Father Coughlin unpacked a stone block cut from Calvary Hill, the gift to the Shrine of the Latin Patriarch of Jerusalem. It is revered as one of the many relics.

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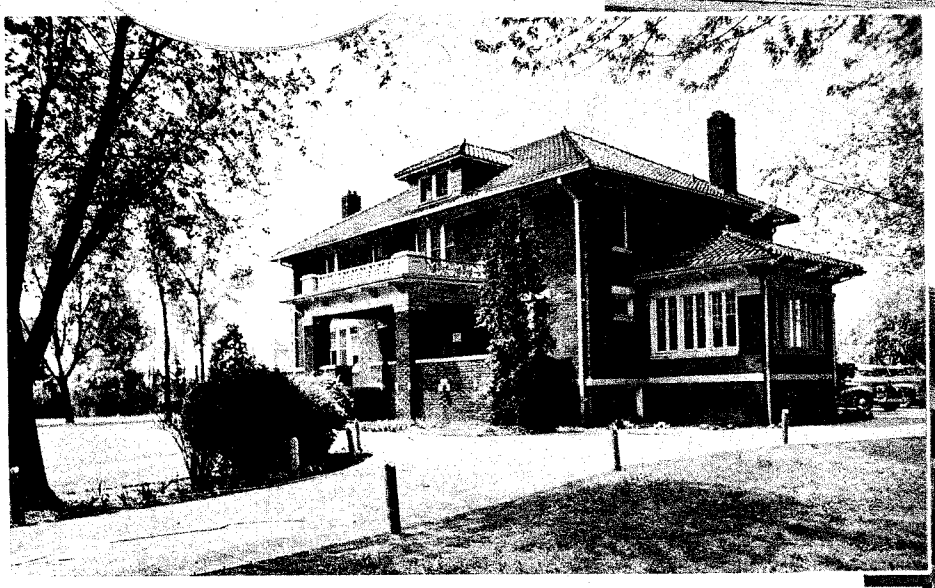
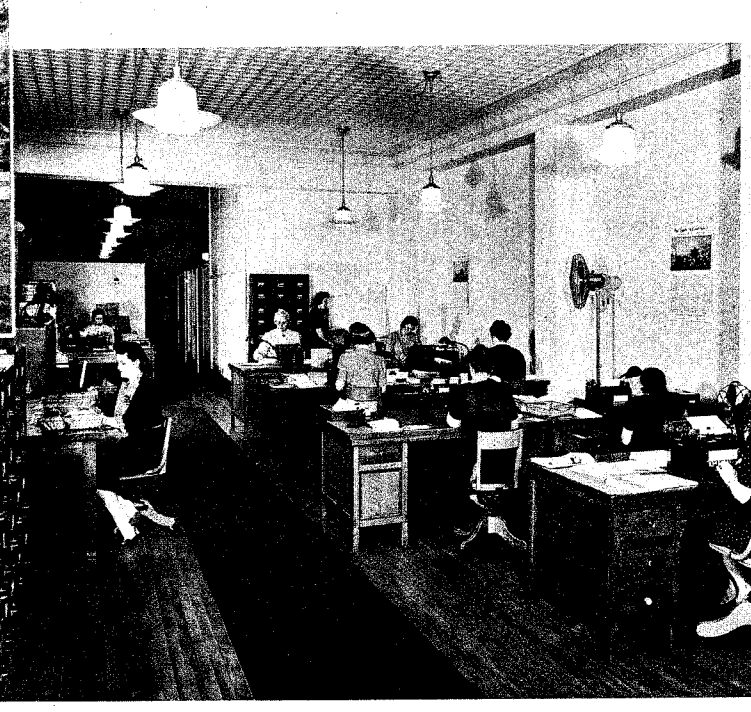
Social Justice Magazine





FOUNDED by Father Coughlin in 1936 — primarily as the organ of the National Union for Social Justice — the magazine SOCIAL JUSTICE has campaigned for the 16 principles of Christian justice for more than five years. In turn, the publication has been a tabloid newspaper, a "de luxe" magazine, and a national weekly of comment and opinion.

Two former offices occupied by the editorial staff, and a view of the present circulation and business office are here shown.

World peace with justice; an America free from Marxian Communism; and free, too, from the war-making of the international gold-mongers, is the magazine's pre-occupation at the moment. Informed Americans cannot afford to be without it.

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MAY 15, 1891—Papal Encyclical *"Rerum Novarum"* issued by Pope Leo XIII.

OCT. 25, 1891—Father Chas. E. Coughlin born, Hamilton, Ont.

1911 — Degree in honor philosophy, St. Michael's College, Toronto; Doctor of Laws, Notre Dame University, 1933.

1916—Taught philosophy and English, St. Basil's College, Waco, Texas.

JUNE 29, 1916 — Ordained to Holy Priesthood, St. Basil's Church, Toronto.

1916-18—Teacher philosophy and English, Assumption College, Sandwich, Ont.; assistant pastor St. Agnes Church, Detroit.

FEB. 26, 1923—Incardinated into Diocese of Detroit by Bishop Gallagher; assistant St. Augustine's, Kalamazoo, 3 months; St. Leo's, Detroit, 18 months.

1925 — Pastor SS. Peter and Paul Parish, North Branch, Mich.

MAY 17, 1925—Canonization of St. Therese.

MAY, 1926 — Founder and pastor St. Therese Shrine, Royal Oak, Mich.

OCT. 17, 1926—Sunday, 2 p.m., first radio broadcast on WJR from altar of Little Flower Shrine; beginning nationally famous Golden Hour, Children's Hour and broadcasts to shut-ins.

JAN. 16, 1927—Radio mission, broadcast novenna to St. Therese. Radio listeners form League of the Little Flower in every State and many foreign countries.

1928—Charity Crucifixion Tower conceived and started.

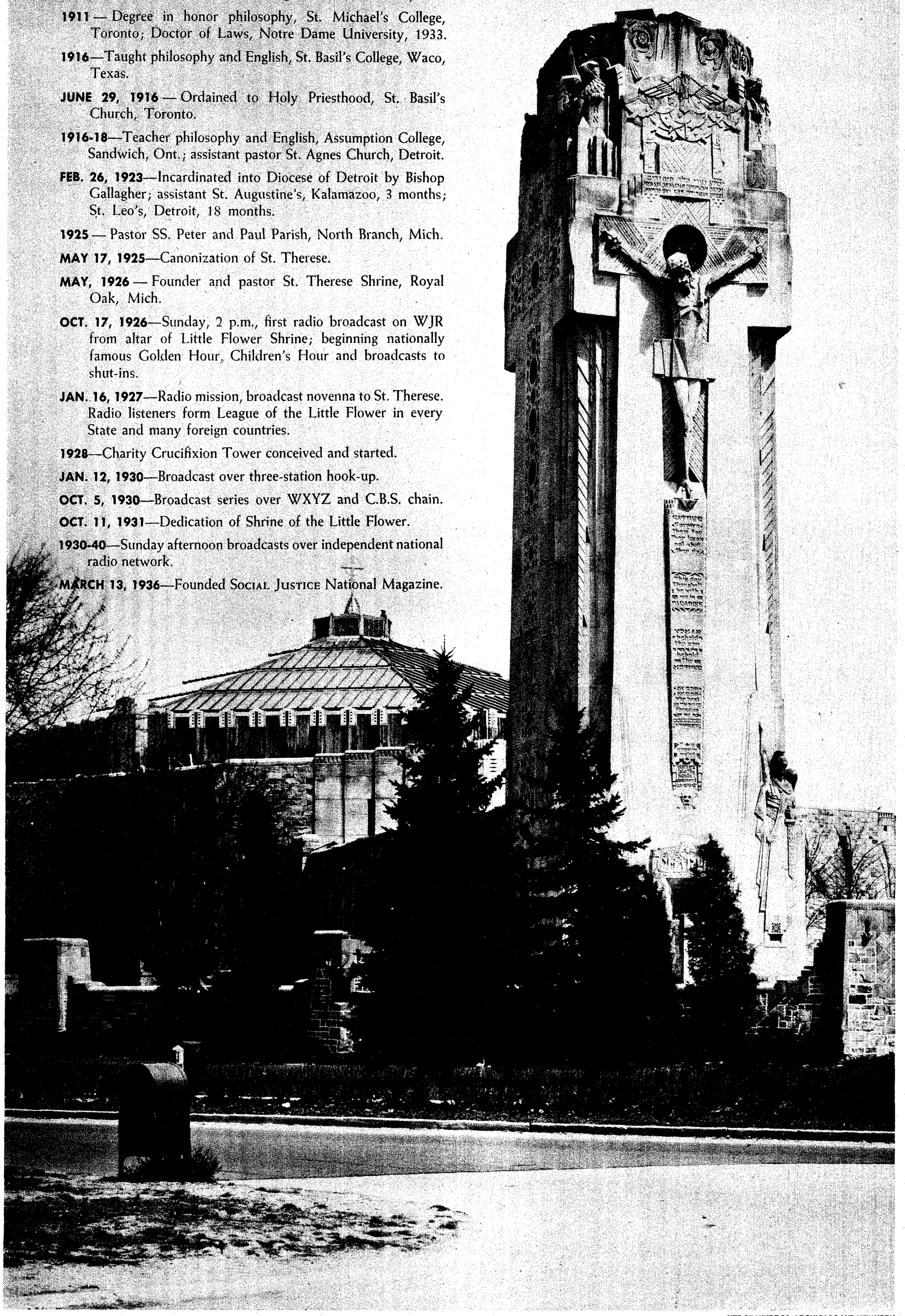
JAN. 12, 1930—Broadcast over three-station hook-up.

OCT. 5, 1930—Broadcast series over WXYZ and C.B.S. chain.

OCT. 11, 1931—Dedication of Shrine of the Little Flower.

1930-40—Sunday afternoon broadcasts over independent national radio network.

MARCH 13, 1936—Founded Social Justice National Magazine.



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